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Gay Community News

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Gay Life In Mexico

We Are The Sexual Minorities

Leading Mexican Gay Group Folds

Gay City Council Candidate Interviewed

Pennsylvania Anti-Abortion Bills Die

Leading Gay Group in Mexico to Dissolve

By John Kyper and Pat Brown
MEXICO CITY — The Frente Homosexual de Accion Revolucionaria (FHAR — Homosexual Revolutionary Action Front) has decided to dissolve as an organization after a plenary assembly held here in mid-August.

In its last press bulletin, FHAR, Mexico's leading gay liberation group, announced that it will break up because of internal pres-

ures aggravated by a lack of funds and a shortage of staff.

FHAR first came into the public eye in the spring of 1978 as the signal militant organization of the Mexican homosexual liberation movement. The barrage of publicity which FHAR sparked in its three-year activist history also proved to be its undoing: it was swamped by enormous demands for speakers and lecturers to

appear at schools, in interviews, at public forums and on talk shows. Requests for public support by other leftist groups friendly to the gay movement further drained the limited resources of FHAR.

According to the FHAR bulletin, these factors and a lack of trained personnel to cope with the large number of sincere but politically naive gay people who flocked to its weekly meetings,

public gatherings and dances — combined with stepped-up police raids, blackmail and beatings — became unmanageable for the small number of stalwarts.

Police and press attacks on the gay movement have escalated in recent months. At the beginning of June, two drunken off-duty policemen invaded a dance at FHAR's collective house, fired several shots and beat up two people (see *GCN*, Vol. 8, No. 50). Later that month, police harassed movement members leafletting for the third annual Mexico City pride march, arresting a total of ten and beating two. Sensationalistic press accounts blame gay people, especially gay militants, for 90 percent of the crime in Mexico City.

Ignacio Alvarez of FHAR visited San Francisco at the end of June to address the annual Lesbian/Gay Freedom Day rally. In an interview with David Lambie of the KPFA "Fruitpunch" gay radio program, he linked the in-

creasing oppression to the upcoming presidential election in July, 1982. Several of the major leftist parties have joined together to oppose the long-entrenched one-party rule of the Partido Revolucionario Institucional.

In addition, a new rightist group, the Frente Patriotico Anti-Comunista Nacional, has publicly vowed to kill all communists, feminists and homosexuals. Similar groups have recently posted inflammatory broadsides picturing pro-abortion legislators and demanding their assassination by the *brigadas blancas*, vigilante death squads.

Most of those formerly active in FHAR will direct their efforts into a publishing collective and collectives for consciousness raising.

FHAR is survived by several other movement groups in Mexico City, including Grupo Lambda and two lesbian organizations, Oikabeth and Lesbianas Socialistas. —filed from Berkeley, Calif.

Fundamentalists Petition For Homophobic Ordinance

By Mark A. Perigard

AUSTIN, TX — The gay community here is gearing up for a possible election battle with a conservative fundamentalist group over a proposed city ordinance that would specifically condone discrimination on the basis of sexual preference in housing.

The Austin Citizens for Decency (ACD) are approximately 6,300 signatures short of putting their ordinance that reads, "It shall not be unlawful to deny housing on the basis of sexual preference," on the November ballot, according to Mary Summerrall of the Austin Lesbian/Gay Political Caucus (ALGPC).

The group has until Oct. 22 to turn in the required signatures of registered voters if they want the ordinance to appear on the ballot, she said.

The ACD proposed the ordinance in response to an amendment which would add sexual orientation and other categories to the city's fair housing ordinance (see *GCN*, Vol. 9, No. 7).

The present fair housing ordin-

ance, passed in 1977, prohibits discrimination on the basis of race, color, religion, sex, national origin and physical or mental handicaps. The suggested amendment, which was brought before the city council last August, would add creed, marital status, status as a student, parenthood, age and sexual orientation.

After 900 Christian fundamentalists packed a meeting in protest of the suggested amendment, the city council postponed an official vote pending further study by the city Human Relations Commission (HRC).

Summerrall said the HRC has been studying the various parts of the amendment dealing with creed, marital status and parenthood but that the commission is not avoiding the issue of discrimination on the basis of sexual orientation. "They are just moving very slowly with their findings," she said.

Because the ACD could not seek repeal of the amended ordinance, since it has not yet been passed, they had to call for a new

ordinance which would specifically permit discrimination in housing. A petition signed by ten percent of all registered voters is needed before a question on the ordinance can be put on the ballot, Summerrall said.

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Boston Women's Movement Prepares for Change

By Nancy Wechsler

BOSTON — This city has a national reputation for its strong women's movement.

There are dozens of different women's groups working on dozens of important issues. Sometimes the groups are hard to find and those of us who live here often feel isolated from other women working on different issues. The movement feels more fragmented than ten years ago. Single-issue groups make little attempt to connect the different issues and formulate a theory of women's oppression and a vision of women's liberation. The ever growing right-wing climate has affected the whole country, including the women's movement.

Feeling all this, a group of socialist-feminists organized a conference last February at a "Dialogue on the Women's Movement" to see if other women felt the need to discuss what was happening in the movement, the fragmentation, the failure to step back and evaluate our work in light of the changing climate. From that conference, attended by almost 500 women, came the call for an ongoing coalition of Boston area feminists and feminist groups to continue the dialogue, break down the isolation, find new ways to move forward and also to make it easier for women to join with the movement.

The women who wanted to form this coalition, who guessed at the need to pull feminists together, seem to have tapped into a genuine need of our community. Some 250 women, eager to talk, attended the first forum sponsored by the Coalition of Boston Area Feminists on Friday evening, Oct. 2 at the Church of the Covenant.

The evening was well planned, went smoothly, was interesting and pleasant. There were four main presentors: Susan Worgastik of Take Back the Night (TBTN); Renee Scott of Transition House and Casa Myrna; Cindy Chin of Transition House, Asian Sisters in Action and the Coalition of Battered Women's Service Groups (CBWSG); and Nancy Wilber of the Alliance Against Sexual Coercion and CBWSG. In addition

there was a slide show by Tia Cross and Pam Chamberlain, music by Betsy Rose, a short insightful script/speakout, small group discussions and food and general socializing at the end.

The script/speakout, focusing on the TBTN March and work around violence against women, raised many important questions and contradictions in this work. Its themes included tensions between men and women, how women felt about men supporting the march, tensions between lesbians and straight women, racial tensions and political questions like, "Are we a service to women, or a movement to end violence?"

The script/speakout contained what women really felt at the TBTN march or in political work and captured the complexities of our movement. While one woman in the speakout said, "This movement is full of lesbians, all young. Where are all the straight women?" Another said, "Being a lesbian at this march feels invisible. There are women marching who told me not to hold hands lest I alienate the community."

Worgastik, the first presenter, has worked on the TBTN march for the last three years. She discussed the strengths (the march has grown every year, good media coverage, celebration and statement, brings women together) and problems (no lead up, no follow up, lack of success bringing new women into the march). But the focus of her talk was not about TBTN, but about how "if we want women's roles and issues as they inter-relate to other concerns to be noted and a part of other organizations' priorities, we must broaden our focus to include support of anti-racist campaigns, Latin American solidarity efforts, work to stop condo conversion. . . . We must work on our issues as a part of a large people's movement . . . we must re-define what women's issues are."

Scott, speaking next, drew from her own experiences as a black woman working in the battered women's shelter movement. Among the many interesting things Scott raised was her perceptions of "why there weren't a lot of women of color in shelters organizing around the issue." She

said she thought that the amount of violence in the lives of women of color, much of which was not talked about, meant that "it would be very hard to get in touch with what that violence meant to your life, and then come and work in a shelter or movement that would always be bringing it up for you."

Scott also urged people to draw connections to other issues in the movement, to other people's "lives, struggles, visions" and to seriously deal with race and class issues.

Chin, who spoke third, urged women working on issues of battering not to lose touch with the feminist analysis of the issue. "It is sexism at its roots, the oppression of women permeates all society, all social structures. Particularly for women of color there is an added dimension of dealing with racism." She said that our vision of shelters as an alternative has gotten lost and that we must strive to be co-operatively run and promote self-determination and empowerment. "We should be upfront about this. . . . It is important in our outreach to be clear. Lots of times we come to community groups and we'll say, 'Okay, no one should deserve to be beaten,' it makes it palatable. That's fine, but I think there is a point where we have to follow that up and come up with a deeper analysis."

Seemingly responding to Worgastik's urging that we broaden our issues and support the left more, Chin told the audience, "In our work there are attempts to network, but I think there should be an equal attempt on the part of the left and other kinds of organizations to include us, to recognize that the work we are doing is important."

Wilber was the last speaker. She raised issues about the meaning of our work, what messages were we putting out in the work, and how we get out a broader message. In addition to the messages that "we'll put an end to rape, sexual harassment, battering . . . we can unite and put an end to violence in our lives and we'll do it by organizing and supporting each other."

In Pennsylvania

Abortion Bans Die in Committee

By Jil Clark

HARRISBURG, PA — Legislators here have put an end to an attempted attack on abortion rights in this state (see *GCN* Vol. 9, No. 12).

To the surprise of pro-choice and anti-abortion activists and politicians alike, members of the Health and Welfare Committee of the House of Representatives killed a three-bill package which presupposed that human life begins at conception. The bills were defeated by a narrow margin of 13 to 11 on Oct. 1.

"This is the first legislative victory on abortion in Harrisburg ever," said Jean Hunt of the Philadelphia Reproductive Rights Organization. She attributes the "victory" to stepped-up canvassing on the street by pro-choice activists, and financial help from the National Organization for Women. "Also, people are so scared by changes being made by Reagan that there is a mass movement toward organizing. Political meetings here are much bigger than they used to be."

Representatives Steven Freind and Gregg Cunningham, authors of the bills, have reacted to the defeat by petitioning the House to discharge the bill without the committee's consent. According to Pennsylvania law, a discharge petition may be put to a vote before the House if 25 representa-

tive sign the petition requesting it. Hunt told *GCN* that Freind and Cunningham have already gathered the 25 required signatures.

"We have no idea what will happen on the House floor," said Hunt. "Legislators may vote against the discharge petition just to avoid having to vote on the bills."

One of the bills, the "abortion control act," would have required minors and married women to obtain the consent of their parents, or husbands, respectively, before having an abortion. It would also force women seeking abortions to wait 72 hours before returning to their doctors to have the operation. The "Abortion Control Act" also sought to discontinue payment for abortion costs under the health plans of public employees. It would have required the issuing of death certificates for aborted fetuses.

Another bill in the package would have directed the state health department to label as "abortifacients" all forms of birth control that act as contraceptives after the egg has been fertilized.

The third bill proposed to protect "the rights of the unborn child to sue for wrongful death or injury," according to Freind.

—filed from Boston

News Notes

quote of the week

“Presenting homosexuality exclusively in the form of immediate pleasure is a concession we make for others: Two young boys meet on the street, seduce each other just by a look, get their hands on their buttocks and send each other to the devil all within the space of a quarter of an hour. It’s a nice image of homosexuality, one that’s lost its power to produce uneasiness. There are two reasons for this. First of all, it corresponds to a reassuring canon of beauty. Beyond that, it cancels out everything that could lead to uneasiness in the form of affection, tenderness, friendship or solidarity — all things we couldn’t give any space to without the fear of forming alliances and unforeseen ‘lines of force.’ I think what makes homosexuality ‘disturbing’ is much more the homosexual way of living than the sexual act itself.”

— Michel Foucault in an interview in *Le Gal Pied* for April, 1981, as reprinted, in translation, in *Newsfront International* for October 1, 1981.

postal entrapment

ABINGTON, PA — A school official in this Philadelphia suburb has been ordered to stand trial on charges of statutory rape for allegedly having sex with a 13-year-old youth, the Philadelphia inquirer reports.

Herbert Boettger was arrested on September 30 after being questioned by police and postal authorities who had previously searched his apartment.

The investigation of Boettger was begun last year by postal authorities as a result of an ad Boettger had placed in the Philadelphia *Gay News* seeking a sex partner.

Postal authorities learned Boettger was interested in sex with adolescents after answering the ad and beginning correspondence with him.

Postal authorities said they were interested in determining whether Boettger would send pornography through the mails. No pornography was sent or offered but Boettger, when questioned, admitted to local police that he had had sex with the youth last April.

Boettger has been freed on \$5,000 bail.

help for an activist

HOUSTON — Long-time Houston gay activist Ray Hill is recuperating from a motorcycle accident that occurred on Sunday, October 5 as Hill and a companion were returning home from Austin.

Hill was seriously injured and his complete recovery may require several years of therapy. His companion suffered skin abrasions.

Hill was emcee at the National March on Washington in 1979, an event he had helped organize. He founded the Houston Gay Political Caucus and originated the “Wilde ‘n’ Stein” radio program, the only gay radio program in Texas. He is a prominent advocate of the rights of prisoners.

Hill has no medical insurance. He was scheduled to leave his position as manager of KPFT, the local Pacifica radio station, on November 1, the date the employees’ health insurance plan he is responsible for arranging is to take effect.

Money is needed to help pay the approximately \$9,000 in hospital bills Hill owes. Donations should be sent to SPARK coordinators Sue Cummings and Sharon Taylor at 609 East 10th St., Houston, TX 77008.

Cards and letters may be sent to Hill at 729 Manor St., Houston, TX 77008.

an affront to the people

BOSTON — Members of the Anti-War Organizing League (AWOL), a Boston-area group, announced recently that they are planning a demonstration in response to a visit to MIT by Vice President George Bush scheduled for October 30.

“George Bush and the administration he represents,” said AWOL organizer Elizabeth Stevens, “are responsible for slashing 30 billion dollars from social services at the same time as they are increasing the military budget by over three times that amount. It is fitting that Bush has chosen to speak at a university that is so heavily involved in advanced weapons research.”

Richard Schreuer, another AWOL organizer, said, “All of us are angry. We feel that Bush’s visit is an affront to the people of Boston because Reagan’s policies are hurting the cities so much. His administration has effected massive cuts in food stamps, the undermining of rent control and mass transit, the reduction of aid for public education, and attacks on organized labor. All of this is happening at the same time as 50 million federal dollars has been allocated for military marching bands, there are massive price supports for the tobacco industry and tax cuts for investments.

“Reagan’s whole supply-side theory of economics is merely a rationalization for redistributing wealth from those who need it to those who don’t,” Schreuer added. For more information, call AWOL at (617) 491-4694.

strength in the fight

WALLA WALLA, WA — The body of a long-time prison activist was found in his cell at Washington State Penitentiary on September 5, his wrists slashed in what associates say was a murder at the hands of prison guards.

According to Scott Weinstein of the Solidarity Committee of Montreal, Canada, guards killed Carl Harp to silence him after a court had ruled in a lawsuit brought by Harp that imprisonment at Walla Walla constituted cruel and unusual punishment and after Harp had been awarded \$7,000 in damages for being kept illegally in segregation.

Harp, co-founder of the *Anarchist Black Dragon*, a prisoners’ publication, and a founder of Men Against Sexism, an organization established to protect gay prisoners, had been involved in a number of legal actions against prison authorities.

Close associates of Harp claim a suicide note found with the body is counterfeit.

A member of a gang within the prison had reportedly told Harp some time before his death that the gang had refused to accept a contract on Harp’s life offered by prison guards. Harp circulated an open letter revealing the plot against him and voluntarily entered protective custody for his own protection. He left protective custody after a week and was found dead a few days later.

According to Weinstein, Harp was convicted of murder and rape at the age of 23 and sentenced to four consecutive life terms. Weinstein says Harp was railroaded by the state.

“[Harp] evolved through constant and often intense struggle with the State into a revolutionary Anarchist,” Weinstein says. “He developed remarkable skills to not only sustain his strength in the fight, but also to enhance his love of life. He was hated and feared by the State because of his effectiveness confronting authority and educating others.”

another step backward

NEW YORK — The American Civil Liberties Union (ACLU) reports that loyalty oaths, which were common in the McCarthy era, have returned.

During the past year, the ACLU has successfully challenged the constitutionality of oaths required by a Richmond, California school district and a carpenters’ union in Rhode Island.

In the California case, an applicant for a teaching job refused to sign an oath disavowing membership in the Communist Party. The ACLU sued the district on the applicant’s behalf when he was denied the job. The court ruled that the oath was unconstitutional not only in the city of Richmond but in the entire state and ordered California’s Board of Education to notify all school districts in the state to discontinue its use.

In Rhode Island, a 64-year-old floor tile installer and a member of the Communist Party since 1937 refused to sign an oath required by the United Brotherhood of Carpenters and Joiners. As a result, he was barred from union membership and refused a job in a union company.

The union has appealed the court’s ruling that the oath is unconstitutional.

equal equality

WASHINGTON — A new study indicates that state equal rights amendments not only benefit women but extend to both men and women rights formerly reserved for one sex alone, the Baltimore *Sun* reports.

Conducted jointly by the National Organization for Women’s Legal Defense and Education Fund and the Women’s Law Project, the study shows that in the 16 states which have constitutional guarantees of equality for the sexes, the roles of women and men and girls and boys have changed markedly.

One important finding is that state amendments have not resulted in large numbers of lawsuits, as predicted by opponents of the federal ERA, but have precipitated legislative changes in the laws instead.

In other respects, the study may be used by both advocates and foes of the federal ERA. The state amendments may alter traditional values, but in the state of Washington, for example, a law against same-sex marriages was upheld despite the ERA on the grounds that both sexes were equally affected.

professionals

BOSTON — The 150 members of the Gay Professional Men’s Group of Boston will celebrate the group’s first anniversary this month.

The group has an educational focus on informing the gay and straight communities on the needs and accomplishments of lesbians and gay men, a social focus on providing alternate ways for gay men to meet each other and a political focus on protecting the rights of gay men and lesbians. Its membership is diverse in age, occupation and background.

There is no fee for joining the group, which is now accepting new members.

If you are interested in joining or in forming a similar organization, write the Gay Professional Men’s Group, P.O. Box 1932, Boston, MA 02105.

delayed response

LOS ANGELES — A city councilor has leveled severe criticism at the Los Angeles Police Department for failing to supply information requested in April, 1976 about a raid on a gay “slave auction” held three days earlier to raise funds for community projects.

The Los Angeles *Times* reports that Zev Yaroslavsky, who chairs the Council’s Police, Fire and Public Safety Committee, said his committee “had a right” to a police response by 1981.

According to the *Times*, the matter was taken off the committee’s calendar two weeks after the request when the district attorney claimed the report might jeopardize prosecution on charges filed as a result of the raid.

Forty persons were arrested during the raid. Misdemeanor charges against 36 of them were later dropped and of the remaining four defendants, all of whom had been involved in organizing the event, one pleaded guilty to charges of pandering and one to prostitution charges.

The question asked by Yaroslavsky and other committee members was why a large number of police had been used in the raid in view of the increasing number of major crimes in the city. The raid involved 103 officers and cost the city \$17,830.95.

scientific advances

WASHINGTON, DC — A report in the September 4 issue of *Science* magazine, the official organ of the American Association for the Advancement of Science (AAAS), seems to indicate that the AAAS is paying increased attention to lesbians and gay men in scientific professions.

In an article entitled “Who Are the Gay Scientists?”, Shirley Malcolm of the AAAS Office of Opportunities in Science outlines the history of lesbian and gay activism within the ranks of the AAAS.

In January 1975 the AAAS Council passed a resolution deploring “any form of sexual discrimination on the basis of sexual behavior between consenting adults in private,” noting that “because of this discrimination, some scientists are denied the opportunity to practice their professions and others are treated inequitably in terms of salary, promotion, or assigned duties.”

At the January, 1980 national meeting of the AAAS in San Francisco, a special session was called by a small group of lesbians and gay men to discuss “homophobia in the scientific workplace” and to set up a national organization (see GCN, Vol. 7, No. 27). The session received no official notice in the programs or schedules for that meeting, but since that time organizations for lesbian and gay scientists and engineers have sprung up around the country.

In July, 1980, after considerable cajoling by several of the participants at that meeting, a letter to the editor of *Science* was printed, outlining the goals of the national organization.

Malcolm’s recent article cites an influx of letters into her office demanding that nondiscrimination on the basis of sexual preference or orientation be included as a prerequisite for advertisements in *Science*, and bemoans the effects of discrimination on science and technology, “which is poorer for the loss of any talent because of personal attributes that are irrelevant to ability as scientists and engineers, be it race, religion, sex, national origin, physical disability, or sexual orientation.”

A special session to discuss the concerns of lesbian and gay scientists has been organized for the next national meeting of the AAAS in January 1982 in Washington, D.C.

conferences

The First National Conference on Lesbian and Gay Aging will be held October 24 and 25 at California State University Dominguez Hills in Carson, California. The aim of the event is to bring together professionals, educators, students, service providers, older lesbians and gay men and other interested persons. The conference is free of charge and childcare is available. The site is wheelchair accessible. For information, call Richard Southern at (213) 384-2839 or write Sharon Raphael, Sociology Department, California State University, Carson, CA 90747....A one-day conference on **Aspects of Feminism** will be held on Saturday, October 31 at the Federated Church Hall in Hyannis on Cape Cod, Massachusetts on October 31. Co-sponsored by the New England Association for Women in Psychology and People MEET, inc., the conference will feature speakers Charlotte Bunch and Betty Powell. The registration fee is \$25. For information or to register, write People MEET, Inc., Box 105, Craigville, MA 02636....**Men and Sexism** is the title of a course to be given by Michael Weisskoff and Michael Markovits at Cambridge Center for Adult Education. The course, which begins on November 2, will consist of six two-hour sessions. It is limited to 15 people and the fee is \$40. For more information, call (617) 776-3452. To register, write or call the Cambridge Center for Adult Education, 42 Brattle St., Cambridge, MA 02138, (617) 547-6789.

David Scondras: A Gay Candidate Speaks Out

By Larry Goldsmith

Boston voters will go to the polls on November 3 to elect a new city council. Of the 18 candidates who survived last month's preliminary election (see *GCN*, Vol. 9, No. 11), one is an openly gay man with a long and diverse history of community activism.

David Scondras is perhaps best known for his work in combatting arson-for-profit in the city of Boston. Scondras is a co-founder of the Symphony Tenants Organizing Project, the Fenway Community Health Center, the Mission Hill Food Co-Op, the Fenway Area Tenants Union, the Fenway Project Area Committee and the *Fenway Community News*.

GCN spoke with David Scondras recently about Boston city politics, his campaign and the political goals of lesbians and gay men in the city of Boston.

LG: The Boston City Council doesn't seem to have much of a history of concern for issues of particular importance to the lesbian and gay community or any other under-represented group. Why have you chosen this route to express and implement your ideas?

DS: For 12 years we have been trying in the progressive community to get control of the city. This is the first year we've been able to come up with a black, white, Hispanic, progressive, gay alliance. It has never happened before. Mel King really began that several years ago, and it's the people who supported his candidacy for

of this campaign, which people are welcome to join, will continue as a functioning body to whom I will give access to the council and to the office.

A fact of life is that we're pushing very hard to district the city. I would try my best to make sure that the district lines are drawn so that the gay community is represented permanently on the

"I would try my best to make sure that the district lines are drawn so that the gay community is represented permanently on the council, so that we have a long-term gay liaison who can't be fired."

council, so that we have a long-term gay liaison who can't be fired.

The two other areas are in the schools and in the police department. The question of whether we will have openly gay police who are known to the gay community, who serve the gay community, particularly in areas where there are heavy gay populations — that issue can be dealt with by the council directly. Very bluntly, no money without gay police officers.

In terms of the schools, again you have power because you have to approve budgetary items. We have to set up a group of folks who are sensitive to the issues of racism, sexism, women's issues in particular, and issues about gays and lesbians, and that committee ought to go through the schoolbooks and start looking at what

the council that support, advocate and give vehicles to people who aren't rich are going to benefit most of the people in the city who are gay and lesbian. So people have to be concerned about issues broader than an issue of lifestyle; they're all connected in a variety of ways. It's a similar lack of sensitivity that allows us to treat rape as if it were not a very

important event in this society, and that doesn't address the fact that women are paid systematically less than men. Those issues have got to be dealt with directly on the council level.

LG: How would you improve relations with the police department and how would you make the streets of Boston safer for lesbians and gay men?

DS: I think we have to decentralize the police department. We have to talk about team policing; we have to talk about neighborhood control of the police. We have to talk about a review board for the police in each neighborhood that has the power to suspend an officer who is not behaving right.

LG: A community review board?

DS: Yes, and we have to tell them if they don't like it then don't be a police officer in Boston, because that's the way we're going to run the city. By extension, we want to start a process that will end in having neighborhood police that live in the area,

"We can't be propagandizing our children to hate themselves, and that's what we're doing right now."

and that will reflect the lifestyles and the type of folks that we have in each neighborhood. We just can't afford to continue having a police department that is dominated by a single value system or a

Texas

continued from page 1

"The group claimed they turned in 20,000 signatures on October 1," she said. "It was determined later that they only turned in 17,000 signatures, which is close to 2,000 short of the necessary ten percent of the registered voters. Of that 17,000, only 12,840 signatures were certified as valid by the city clerk."

According to Summral, the city clerk gave the group an Oct. 22 deadline to raise the needed 6,300 signatures and advised them to raise over 11,000, since about 30 percent of the original signatures were invalid.

Mayor Carol McClellan and Councilman Ron Mullen, both known to be unsympathetic to the lesbian and gay community, have asked that the issue be put before the electorate regardless of the number of signatures the group manages to obtain. However, Summral said, the City Council, which is supportive of the anti-discrimination amendment, has stated as a group that the ACD must obtain the necessary signatures if the question is to be voted on by the public.

Summral was reluctant to speculate on whether the group can obtain the signatures.

"It doesn't appear they would have a difficult time, but it de-

single ethnic group or anything else.

These changes can be made by the council because the council controls the purse strings. We have to be very blunt about it, that we want to have a percentage of folks hired by the police department who are women, who are lesbians and open about it, who are black, who are Hispanic, and that's it.

The police department is being portrayed as a saviour these days. It seems to me that everybody has forgotten the fact that we had horrible problems with the police before the cutbacks. I'm sick, and I'm sure everyone else is, of paying police to bother me, to harass people.

LG: Should the city support a lesbian and gay community center?

DS: Of course. I don't think there's any question at all. I think the city should give one over. It's not as if the city has no access to facilities. You're talking about a phenomenally large population in the city of Boston. It's absurd that we don't have a center already.

"I'm sick and I'm sure everyone else is of paying police to bother me, to harass people."

LG: Would that include donation of city resources such as a building?

DS: Oh, sure. It's not like a gift to the gay community. It has several other functions. It shows folks who are growing up that it's a valid lifestyle. It also provides an alternative to the bar scene for a lot of kids. These are important things. The city ought to donate a building, ought to put up the money for its functioning, ought to provide the services that it needs to make sure that we have

openly gay candidate in terms of how you approach the Ward 5 Democratic Committee, for example, or other community groups, or in your literature?

DS: I think we have to get away from the hangup we have in this community. We have a tendency to give a kind of a litmus test. If you publish on the front page of the *Boston Globe* that you're a homosexual this is supposed to somehow prove something. I don't think it does anything. The fact is that the city is going to have to adjust over time to having a gay city councillor.

One of the most important things we're fighting about is the mechanism of oppression in which gayness is used as a way to discriminate against a person in terms of housing and jobs and in terms of political candidacy. If someone asks "Are you gay?" my response is very simple. When you show everyone in this room why and how sexual preference has something to do with the job we're talking about and every other candidate gives the details of his or her sexual life, then I have no problem with the question.

LG: You don't see it as something that can be affirmed as a political statement, that there is a gay candidate for city council?

DS: I think that's okay. It seems to me that it depends on the context in which the question occurs. If you're talking about the gay community, the gay community has a right to know that I'm gay, I suppose. But should the fact that I'm gay necessarily be the criterion? What people should ask themselves is if I'm politically gay. I am in solidarity with people who are gay, that's what's important, and I really resent the idea that other things should matter. Mel King is not a gay person, but he's politically gay, and people should have a lot of solidarity around him.

We haven't exactly had a good experience with voting for people because they're gay. I think we should have asked other questions as well.

"We have this illusion that Faneuil Hall is the model of the future of the city of Boston. I certainly hope not."

mayor and who before then supported him in many of his efforts across the city who have banded together to support my candidacy and the candidacies of Felix Arroyo, Jean McGuire, John O'Bryant, Charles Yancey and Craig Lankhorst.

Boston is still basically a city whose hierarchy has been consistently elected from a well-organized minority that votes consistently, but this is the first year that the results of the last 12 years of work are beginning to show themselves across the city.

We have 22 percent of our population black now, 11 percent Hispanic. That's 33 percent right there. Add to it the gay community and the progressives in the Back Bay, and you have close to a working majority. If that group of people form a coalition, which is what I'm saying is happening, you are in a position to control electoral politics in the city. That will mean a great many changes, and they're long overdue. This is a very exciting election.

LG: What sort of changes do you foresee after we've established this control?

DS: Several of the other progressive candidates I mentioned and I have been meeting together and are mutually supportive on a variety of issues, gay and lesbian rights among them. On a very practical level, we'll introduce in January the first city gay rights ordinance, which will apply to jobs and housing and so forth. That's just right away. But I don't think in the long run that that's where the most progress for the community is going to be made. I think it's going to be made in three other areas.

In the first place, you've got to have a liaison with the city that cannot be fired. That's an extremely important point. The gay planning committee which is part

our children are learning about us. What are children learning about black people, about old people, about women, about men?

We can't be propagandizing our children to hate themselves, and that's what we're doing right now. We're programming black kids to hate themselves, and so forth, and we've got to stop that crap. It turns out that Jean McGuire, John O'Bryant, and Felix Arroyo are very sensitive to that, and will be very supportive, and as you know, they will be a voting majority of the school committee if we get them in.

LG: So you're proposing a very broad approach to dealing with the issues facing the lesbian and gay community in Boston?

DS: Yes. There are a lot of issues that affect the gay community that aren't necessarily gay and lesbian issues. And that's something that the gay community needs to think about. The biggest one really is jobs, the whole cutback issue which has left us in a dilemma. Anybody who is going into the city council this year has got to take very seriously the fact that the city has got a serious financial problem. It's an outrageous one, because we have enough money, it seems, to develop things like Copley Place. We have a lot of money to deal with these large-scale multi-million dollar projects. We have this illusion that Faneuil Hall is the model of the future of the city of Boston. I certainly hope not.

That's not what Boston is. Boston is a set of neighborhoods, a lot of neighborhoods all the way from Charlestown to the outer reaches of West Roxbury next to Dedham. It's a very big city, and to ignore the rest of the city in favor of downtown development is to ignore most of our people in favor of a handful of rich folks.

In the long run, those actions by

depends on what kind of resources they have to draw on," she said. "In any case, we'll be ready."

The Citizens for a United Austin (CUA), a coalition of straight and lesbian and gay people, has been formed to counter the efforts of the fundamentalists if an election is called. Summral said the group's continued existence depends on whether the question is passed, and that so far they have been raising money for the possible fight.

Summral said the group's continued existence depends on whether the question is placed on the ballot but that the group has been raising money for the possible fight. So far, their efforts have gone into low-keyed, door-to-door fundraising. They have made contact with several leaders in the clergy, unions and minority groups.

Janna Zumbrun of ALGPC, who was recently elected campaign director of CUA, said CUA has been registered with the city as a political action committee.

The CUA is planning fundraisers and has hired a public relations firm to advise them about communicating through the media. A telephone poll will be conducted to see how the average voter feels about the amendment, Zumbrun said. "We don't know

yet that there will be an election, but we are assuming there will be one. The fundamentalist group is fervent in their efforts — they think God is telling them to do it. We are hoping Austin is not a good city for them. It is a tolerant, progressive city," she said.

Zumbrun predicted there will be a low voter turn-out, from 35,000 to 70,000 votes, because there will be so few items on the ballot.

"If the question is on the ballot, both groups, with their hard-core constituencies, will have to appeal to the moderate voters," Zumbrun said. "We will try to show that the Moral Majority types are an embarrassment and a danger to us all. Austin must continue its policies of fairness and tolerance. It is not a question of gay rights, it is a matter of civil rights."

Zumbrun said if the ACD fails to get the ordinance voted into law, or even on the ballot, there is still the anti-discrimination amendment before the City Council. According to her, five out of the seven council members support the amendment.

Austin already has two ordinances banning discrimination on the basis of sexual orientation.

—filed from Boston

Community Voices

gone crazy

Dear GCN,

Have you lost your minds? I refer to the cover illustration on the issue of GCN, Volume 9, Issue 13.

Lesbian feminists will bellow about having to actually view a penis — and a mutilated one at that — faggo-feminists will shriek about the portrayal of taboo sexual practices in a favorable light, S&M practitioners will wail about giving poor press to their life-style, liberated vanilla gays (who gave Mom & Dad gift subscriptions only weeks before) will shudder at the thought of their parents seeing this cover, and Nob Hill homosexuals will simply not be able to bear such a drawing sitting on their coffee tables during Sunday brunch.

And you may be sure that you will hear from them all.

Have you taken leave of your collective senses, or has the mail been slow?

With sympathy,

Bruce McLay
Roxbury, MA

better and better

Dear Editor,

I would just like to say that as a lesbian, I found your “barbed wire” cover most enjoyable. I’m glad to see the gay men of GCN aren’t afraid to show some castration imagery now and then. Visually, the paper looks better and better — Mr. Volpe deserves credit. Keep up the good work.

Tootles,
Jolene Norton
Cambridge, MA

worse and worse

Dear GCN Staff:

Although I think that the cover for your October 14th issue is the most offensive cover yet to emerge from your office, and it makes me gag and wince to look at it, I still think that the work you do is vitally important to my life. I am hoping that you will all improve your taste and tighten your sense of selectivity in future issues. Until then, I remain,

Your friend,
Gloria Z. Greenfield
Persephone Press, Inc.
Watertown, MA

GCN welcomes letters to “Community Voices.” If at all possible, your letters should be TYPED and DOUBLE SPACED. Anonymous letters will not be published, but names will be withheld upon request. Letters should be addressed to Community Voices, GCN, 22 Bromfield Street, Boston, MA 02108.

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questions remain

Dear Friends,

In the October 3rd issue, an article appeared entitled “Margot Karles’ Death: Questions Remain.” I am quoted in the article as saying, “She left her life, her law practice in total chaos. . .” Neither Margot’s life nor her law practice were in chaos. Everything was left exactly as it had always been.

What disturbs me even more than the details of the above quote is the fact that so many of the statements in the article were based on hearsay and idle speculation. I am aware that the reporter did attempt to verify the information in the article, but the *fact* is that confirmation of the specific circumstances of Margot’s death is not available at this time. To print rumor and speculation as if it were fact is not helpful to the community, to Margot’s friends, or to her loved ones and is not in the tradition of quality news reporting which I have come to expect from GCN.

Sincerely,
Rosalyn Richter
New York, NY

disappointed

Dear GCN,

I am terribly disappointed with GCN’s October 3, 1981 article “Margot Karle’s Death: Questions Remain.” Nearly the entire article is either highly speculative, or factually inaccurate altogether. Because speculation is not distinguished from “fact,” readers relying solely on GCN for their information concerning this tragedy are now in the sorry position of knowing less than nothing at all.

Not only does “rifle” become “shotgun” become “rifle” within one short article, but GCN relies heavily on speculations supplied by people with absolutely no authority or knowledge upon which to base their conjectures. A poll of any group of people within the NYC gay community would quickly reveal the same range of guesses, which ought not, however, be regarded as fact. GCN has unfortunately granted its imprimatur to the sort of malignant rumor which transforms a newspaper into nothing less than a gossip column.

I find the October 3 article highly insensitive, and professionally irresponsible. GCN has done the gay community, and the memory of Margot Karle, an inexcusable disservice.

Elaine Billington
Law Clerk
Kaplow & Karle
New York, NY

Jil Clark and David Morris respond: In keeping with what we felt was our responsibility, GCN responded to questions from our readers by investigating the circumstances surrounding the death of Margot Karle. We reported speculation not as fact but as no more than speculation and we attributed statements of opinion to those who had made them. We also quoted persons who felt that no conclusions could be drawn.

It was inaccurate to refer to a shotgun as a rifle, but the inaccuracy was hardly a major one.

Our aim was not to spread rumors but to point out precisely which of the reports about her death circulating in the community were conjecture and which were confirmed by what little concrete information was available to us.



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swp sneakiness

Dear GCN,

I would like to respond to Glen Munroe’s response to my recent letter about gays and the SWP.

Mr. Munroe thinks it is “odd” that I opposed the practice of SWP women going into all-women’s groups and then going back to report to the SWP. He thinks it is “odd” that I didn’t expect the SWP to go into meetings and report back to the SWP. My objection is not that they did go back to report the results of the women’s meetings. I object to the WAY the SWP went into those meetings and DIDN’T TELL the other women that they intended to carry information from the women’s groups back to the SWP. I have belonged to women’s groups and I KNOW that they would be pissed off if they knew that what was being said at that meeting would find its way back to the ears of MEN!

The issue here is NOT whether I expected the SWP to report back from meetings. The issue is HONESTY and being up front with what is happening.

Mr. Munroe says that he is a supporter of SWP. So was I. As a supporter of the Party, I’m sure he has no access to the SWP Internal Discussion Bulletins that only the full-fledged members receive. When I was a supporter of the Party, I never knew about these bulletins. The first time I knew about these bulletins was when a Party member left it at my house — the one with how the SWP went into all-women’s groups to report what went on. It is the SNEAKINESS THAT I OPPOSE!

Mr. Munroe says, “No organization can function properly unless all its members (regardless of sex) are informed as to the work it is doing.” Yes, he is correct in this statement. I would like to take this further. An organization’s SUPPORTERS should also have access to knowing what the organization is doing. The SWP has its privy information for members only and then they have a “cleaned up” version to present to the public and supporters through their newspaper, *The Militant*. If I want to put my energy and support into a group, I want to know where their head is at.

Mr. Munroe would like to know where I got my information about the lack of lesbians and gays in SWP from. I was told that by a Boston SWP member in 1979 when I asked. She told me that there were no gays, only bisexuals. He says that he has met many lesbians and gays in SWP. Perhaps there are more lesbian and gays in the Party in New Orleans.

Mr. Munroe, are you aware that the Party made a turn toward labor in 1979? And that this turn toward labor was also a TURN AWAY from the gay liberation movement?? The SWP believes that the gay movement is a “peripheral” issue because the gay liberation movement serves only a very narrow sector of the population. The SWP forgets that there are lesbian and gay blacks, hispanics, women and workers. Homosexuality crosses ALL class, racial and sexual lines. Sure, there are gays and lesbians who are on the side of the capitalists. BUT THE SWP IGNORES THE GAYS AND LESBIANS WHO ARE ON THE SIDE OF THE SOCIALISTS!!! The SWP has dumped those and has thrown away our issues as if we were some frivolous nonsense that will wither away with the State after the Socialist Revolution. If socialism is for all working and oppressed people, then the SWP cannot push the drag queens and transvestites and transsexuals

back into the closet because the SWP is afraid of looking “exotic.” That is the Moral Majority way of thinking!

I recommend Mr. Munroe to read *Gay Liberation and Socialism: Documents from the Discussion on Gay Liberation Inside the Socialist Workers Party (1970-1973)* and *No Apologies (1975-1979) Part 2*. Both of these books are done by ex-SWP members who have tried to make changes within the party for years before they felt compelled to leave and publish the truth about how the SWP really feels towards gays and lesbians. The documents are reprinted in full in these books. The writers of these books are committed to socialism AND committed to gay liberation.

Mr. Munroe, can you, in all honesty, count on getting SWP support if you were told by your boss that you were being fired for being openly gay? Try coming out on your job and see what happens. Do you see the SWP going into unions to re-educate the workers about gays? Or do you see a lot of homophobia among BOTH workers and their bosses?

I think socialism is very compatible with gay liberation. As socialists, we have to challenge ALL parts of society and tear down ALL present forms of institutions. Fighting capitalism is only the ECONOMIC part of the struggle. We also have to make basic changes within cultural parts as well in order to have a total social revolution. The issue of the gay liberation movement is confronting the cultural parts along with the economic part. We as gays and lesbians have to fight to be ourselves. The straight SWP members don’t have to fight to be themselves so they can just dig into the economic issues right away. Gays have to fight for us first, then go on.

Linda Gwizdak
Allston, MA

apalambda

To the Editor,

Some time ago (GCN, Vol. 8, No. 10) you published an article concerning gays and science fiction fandom. Since that time a few things have happened. I’m writing to let your readers know about one of them.

ApaLambda, an APA for gays interested in science fiction and fantasy, was started this past August. The first mailing was completed in September.

“APA” stands for amateur press association. Such an association works in the following manner: a group of fans with a similar interest or other common bond or background, individually send a personal written contribution of two pages or more to a central distributor. This distributor (usually called an Official Editor) collates all submissions and sends out a packet to each member of the group. The group members then read the material and send in their next submission. This process goes on and on as long as the group holds up.

ApaLambda is such a group for gays. If anyone is interested in joining or in getting more information they should write to: JOE, PO Box 2166, Philadelphia, PA, 19103.

Thanks for your time. Keep up the good work with GCN. It is a service which is priceless.

Sincerely,
Joe, for ApaLambda
Philadelphia, PA



Gay Community News

THE WEEKLY FOR LESBIANS AND GAY MALES

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Community Voices

anarchists and socialists

Dear *GCN*,

Jeff Keith, in a recent letter to *GCN*, responded to my review of certain SWP documents, and said he objects "to having an anarchist review books about socialists." This is pure intellectual and political provincialism. Debate among different tendencies on the left is legitimate. If Keith feels I am not an "objective" reviewer, just who *would* be? A Stalinist? A Maoist? A Trotskyist? A lepidopterist, maybe? An ear, nose and throat doctor, perhaps? The truth is that anarchists have been the underdogs on the left, and orthodox socialists cry foul when we bare our teeth.

"As Scott says, he's not a socialist but an anarchist." This is so flagrantly flakey that it takes my breath away. Nowhere in my review of the SWP documents did I say I was not a socialist. On the contrary. To anyone who can read the alphabet it should be plain that I'm a socialist *and* an anarchist. Neither Marx nor Lenin had the first nor the last word on socialism, and only the most mechanical Marxists promote this kind of ignorance. Lesbians and gay men, of all people, should be the last to swallow the Bibles of Marxism-Leninism without at least looking around a bit. Gustav Landauer, whom I quoted in the SWP review, was an anarchist who wrote a book called *For Socialism*. Alexander Berkman (a comrade of Emma Goldman's) wrote a book called *What is Communist Anarchism?* I suggest that Jeff Keith run, not walk, to his local left bookstore and buy both. More importantly, he should look again at the live struggles throughout history and in our own day — struggles in which anarchists have been significant fighters for socialism.

Note: the mechanical left has tried to submerge and silence anarchists very much as they have tried to submerge and silence lesbians and gays. I *do* think gay liberation and anarchism have a natural affinity, even though a number of our gay brothers and sisters have been pressed into bondage and have become house slaves of the straight left. Jeff Keith is either consciously promoting a lie (that anarchists can't be socialists) or else he is unconsciously parroting the line of the old left. In either case, this raises the shade of that "socialist" gangster, Stalin — a shade which clings to the left everywhere. It is in the interest of Stalinist hacks to feed us lines which are as scintillating as sleeping pills or as subtle as a rubber truncheon. It is *not* in the interests of lesbians and gay men (or of socialists with any spine and spirit) to swallow such lines. Anarchism and socialism are complementary. It is Stalinism and socialism which are contradictory.

Keith criticizes my "glib (and false) statement" that in 1977-78 the SWP was not able to recruit gays. I try to maintain journalistic integrity, so I must note that my statement was based on the SWP documents themselves and on the comments of the editors. Neither Keith's letter nor Linda Gwizdak's letter to *GCN* contains any evidence that there was a *member* of the SWP during this period. "Fellow-travellers" are not considered full members by Marxist-Leninist parties. Keith should know the difference and apparently doesn't.

Keither aims a false charge at the editors of *GCN*: "You seem to see Scott Tucker as *the* spokesperson for gay leftists... I really don't think any socialists get as much space in your pages as you give to Scott's brand of eclectic anarchism." Let me intrude some reality: I have written four pieces of substantial length for *GCN* over a period of three years, plus some letters. Only in the last piece did I "come out" as an anarchist: for Keith, *any* anarchism is plainly *too much*. And it's absurd to charge the *GCN* staff with failing to air the views of other gay leftists, *including* Stalinists. Plenty of upfront lesbian and gay socialists have published or been featured in the pages of *GCN* and the style and substance of *GCN* clearly makes it a leftist gay newspaper. I, too, speak my mind, but *GCN* editors have not elevated me as the Pope of the gay left.

Your real quarrel is with my politics, Jeff Keith, not with the editors of *GCN*. You feel something should be said about gays and the left which hasn't been addressed in the pages of *GCN* so far. You don't say just what it is, though my review roused you to complain that you found aspects of my review "offensive." You wrote to *GCN*, "I can't debate all the ins and outs of socialism versus anarchism; but it isn't hard to see how my political priorities differ from Scott's." By all means, *do* debate your politics; *do* clarify where your priorities differ; *do* exorcise the shade of Stalin; *do* explain why socialism is at odds with anarchism; *do* make your kind of socialism a living option for lesbians and gay men. *Do let us know*. In short, stop griping, and instead start arguing, writing and convincing people. The editors at *GCN* have not silenced others, and I don't believe they'll silence you. Your letter, though rather short, was jam-packed with unclarified politics and (I believe) false assumptions. If you or anyone else feel that the content of *GCN* has become too monolithic, then by all means light a stick of dynamite and blow the monolith sky-high. Jeff Keith might begin by writing a "Speaking Out" piece which does his own views more justice than his letter did.

Best wishes,
Scott Tucker
Philadelphia, PA

the rights of children

Dear *GCN*,

In replying to Elizabeth Brown's (slightly confused) thoughts on the subject of "boy-love" — I find myself in the awkward position of wholeheartedly endorsing her conclusions, whilst deploring the chain of assumptions which has led her to them.

Yes, the issue is "political and police harassment and injustice" (a strong dose of which is being spooned out to our friends in NAMBLA as I write). Yes, paedophilia — or transgenerational sexual relationships, if you prefer such blunderbuss terminology — is not a mere thorn, but a wedge being driven into the side of the sexual politics movement. Many gays have understandably elected to sidestep this political hot potato, talking instead of modest reductions in the "age of consent" according to their own proclivities, and many feminists have seized upon the image of the child-as-sexual-partner-of-an-adult as some kind of living metaphor for their own age-old repression by the (male) Establishment.

What both gays and feminists frequently fail to recognise is that their own *total* emancipation can never be realised within the fabric of society as presently constituted. We cannot embrace the beast that is devouring us in an effort to placate it. Women and gays — like the Establishment and its rigor mortis straights — must themselves face up to a traumatic revision of our social structures, a radical redistribution of power, particularly within the family, and one of the major consequences of this will be that children — young people — are finally recognised as individual members of society in their own right (i.e., no longer legal "minors", roughly on a par with the mentally incompetent), with a fundamental say in determining the course of their own lives: which school to attend; which (if any) religion to observe; with whom they shall live. Do not tell me that children are not capable of making such choices: it is our obligation to provide them with all the information they need to make such choices.

It is too easy by half to hold paedophiles responsible, and to penalise us, for the total powerlessness of the young in this wretched society, or for their lack of economic independence, or for their retarded sexual awareness. The truth of the matter is that paedophile relationships today (the majority of which are based on mutual respect and consent) are the *one* social involvement over which young people can exercise any real choice as to whether or not they should continue. Children can rarely sever ties with their parents, teachers, or social workers, so easily and completely as they can with an adult lover — and this is the closest approach to equality with an adult that a child can achieve today. If any reader should feel prompted to suggest that the paedophile might exert his will over the child's in such a way as to abnegate the child's consent, I would only say that that reader's predisposition to make pejorative generic assumptions about the consciences of paedophiles betrays a transparent prejudice. I am not addressing the transparently prejudiced. Of course there will always be *some* callous, exploitative paedophiles — in about the same proportions as there are callous exploitative women, and callous exploitative gays. Children will not require special protection from the law once they are accorded rights that adults enjoy; the law must be made adequate to protect child and adult *alike* from abuse.

And abuse is a word that Ms. Brown coined rather a lot. I hate to appear semantic, but in order to "abuse" something there must be an acceptable way to "use" it. There is no mention in her article of any sexual encounter between an adult and a child which is not dubbed "abuse." Whereas Ms. Brown clearly is sensitive to the injustices endured by gay men at the hands of the Great Brute "normalcy" — her own doubtless distressing experience in childhood seems to have blinded her to the positive potential in adult/child love. She began promisingly by saying "I'd like to talk about some of the assumptions, conscious and unconscious, we seem to make in talking about the subject," but only a couple of sentences later she is casting forth tendentious assumptions like fistfuls of confetti. She goes so far as to admit that the power/equality argument is an obsessive preoccupation directed *especially* at paedophile relationships. Also, to my own bemusement, she suggests that homosexual paedophile relationships are "inevitably" linked with incest "because the children seem too young to have lovers"! But some of her assumptions are more questionable even than these.

I have deliberately avoided confining myself to NAMBLA's sphere of attention — ephebophilia, or exclusively male adult/adolescent relationships. PIE (Paedophile Information Exchange) has a substantial number of heterosexual paedophiles in its membership, and we believe there is little point in drawing arbitrary boundaries between a man who is attracted to boys age 9 to 14, and one who prefers 13 to 17 year olds. A sexual attraction to nine and nineteen-year olds is not mutually incompatible. I am not myself heterosexual, but I feel I must protest on behalf of our "girl-lovers" against the unqualified and uncorroborated remark "the child molester of a female will probably not end up in jail unless the child is murdered or viciously assaulted." Children are not murdered by paedophiles (apart from an oc-

casional severely-disturbed individual, and this is rare — though widely publicised), the vast majority of children who die by violence die at the hands of their own parents. This is an incontestable fact.

Ms. Brown similarly suggests "a 30-year old man going out with a 15-year old female is neither unusual, nor is he likely to be harassed." Well, I'm open to contradiction about customs in America, but here in the UK it would be regarded as *quite* unusual, and if there were any suggestion of a physical relationship the man would stand a very real risk of prosecution. The underlying contention here has been expressed far more forcibly (hence far more unpalatably) by such notables as Florence Rush, whose book *The Best Kept Secret* would have done Britain's own resident bigot Mary Whitehouse proud. It is that the male heterosexual world secretly approves of, better yet — encourages, the defloration of pre-pubescent girls by adult males. This is a plain lie, a political lie, propagated to make a political point at the expense of heterosexual paedophiles. It is iniquitous.

As with all such fictions, there is a kernel of fact at the core. The bland, glossy pornographic magazines peddled to straight men across news-agent counters everywhere *do* nod pruriently in the direction of the gymslip-clad "schoolgirls"; there is a special glee for their sexually-immature adult consumers in the prospect of sex with a young virgin. This is simply yet another disagreeable manifestation of the manic competitiveness which our sordid culture fosters as an "essential" character trait. It has nothing whatever to do with heterosexual paedophilia.

What a pity it is that discussions of child/adult sexuality are bedevilled by this uniformly negative approach. Ms. Brown speaks in terms of VD and abortions, of "those who molest males (and) females," of "emotional and physical hurts, disasters and misjudgements," of "the assault, rape and murder of the spouse and child." What a pitiful image she conjures of human relationships. I do not dispute the existence or gravity of such atrocities — I seriously question her exclusive emphasis upon them. When, I wonder, shall we hear a non-paedophile concede that a warm and affectionate, physically intimate sexual relationship is a beneficial and liberating experience — which *even* a child (!) could enjoy. For make no mistake, countless children today *are* enjoying such relationships with their adult lovers — blissfully unaware that they are being "assaulted" and "molested." While we agonise about their inability to give "informed" consent, they are doing precisely that.

Elizabeth Brown is exactly correct, the underlying issue here is that of the *right* of all young people to sexual self-disposal. Who among you will presume to deny them this right? It is the right to say "yes!", as well as to say "no!" to a sexual encounter, the freedom not simply to consent to an adult who approaches them, but to actively seek relationships with people of whatever age they choose. It is every youngster's right not simply to be gay — but to be *sexual*. The biting slogan "Keep Your Filthy Laws Off My Body!" has just as much relevance to children as to gays. More so — for at least gays are grudgingly permitted to have a sex life, children emphatically are not.

"I personally would like to find three or four straight men in their 30's who were involved in such relationships, and see what has happened to them" says Ms. Brown (I wonder why she stipulates that these "survivors" of childhood sexual encounters should be "straight"? — are we drifting towards the "recruitment" theory again?). In reply I cordially extend Ms. Brown an invitation to write to me — research data is available on this specific matter, after all. Furthermore, PIE would welcome a reply from her, or from any of your readers, for publication in our own magazine MAGPIE, recent issues of which have carried major articles by prominent feminists. (Write to me at PIE, P.O. Box 75, London E5 8AQ, U.K.) We on PIE's Executive Committee feel that debates such as the one taking place in *GCN* — to which a vital contribution is being made by women — have a crucial role to play in fostering the mutual respect and support which are of paramount importance if gays, feminists *and* paedophiles are to repel the divisive ploys of our common enemies. I think it would be appropriate to end with a quotation lifted from a letter by imprisoned NAMBLA member Martin Swithinbank — it is a remark of Benjamin Franklin's to his co-conspirators as the Declaration of Independence was in conceptual stage. A plea for unity then:

"My friends, if we do not hang together, then we will, most assuredly, hang separately!"
Steven Adrian
Executive Committee
PAEDOPHILE INFORMATION EXCHANGE
London, ENGLAND



cement the connections

Dear *GCN*,

I am writing in response to a letter by Jean Vallon, "Cracks in Solidarity Day," *GCN*, Vol. 9, No. 13.

An example of one of the cracks he mentioned was an encounter between a lesbian and a man. The man said, "Why are you here on this union march?"

Vallon went on to say that no one from the ERA or NAACP were questioned like this. *Wrong*.

After the march was over about one quarter of a million people carpeted the mall in front of the west wing of the White House to hear speeches. I was standing next to hundreds of women under green ERA pennants and decided to find out what the rank and file thought about the ERA presence. Although I solicited the response the question was the same that Jean heard. Two beer bellied full machinists from Philadelphia spoke these words of support, "Go have your own march some place else. We don't march in your parades. Why do you have to steal our thunder?" Their other comments were about what they were going to do to their wives when they got home.

Also, when Ellie Smeal, president of NOW, was introduced, I heard the steady low growl of boos from the union men along with the thrilling cheers from ERA supporters all along the mall.

Although the march represented a patchwork of American people — gay, poor, black, white, chicano, men and women, baby carriages and wheelchairs — the connections about "why we were all there," judging from my experience and Jean's experience were obviously not made by everybody.

That march represented a patchwork of American people — gay, poor, black, white, chicano, men, women, hard hats, and civil service workers. People were marching next to groups of people perhaps they only read about or heard about. That goes for the political folks too. My experience and Jean's just points to the fact that the connections between us all must be made even beyond marching together under the same banner.

That is why when Ellie Smeal spoke about the connection between labor and women I cheered. She was making the connections providing the thread that strengthened Solidarity Day and applied a little cement, I hope. For example, she said to the huge crowd, "Note the states that are for the Right to Work laws and against the ERA. They are almost one and the same. And those that are the enemies of civil liberties, women's emancipation, the old and the poor are also the enemies of labor."

Perhaps the connections between sexual preference and the right of workers and the labor movement still need to be made.

Sincerely,
Jennifer Abod
Somerville, MA

P.S. The cover on *GCN*, Vol. 9, No. 13 disgusted me. You have the obvious right to put anything on the cover that you wish. I just wonder why you would wish that on anybody?

shaken up

Dear *GCN*,

I have just been overwhelmed by the articles written by the three prisoners in the October 3rd issue. I'm really grateful to you and them for shaking me out of my lethargy.

In brotherhood,
Richard Steinman
Portland, ME



A Prison Project is now being formed to support *GCN* in its longstanding effort to get free subscriptions to the paper in to lesbian and gay prisoners and also to get books for them to read and penpals to write to. (Every other week there is a prisoner penpal list on the Classifieds page.) Volunteer help is always appreciated in this and other parts of the project (including doing outreach to women prisoners and researching and informing prisoners of their mailroom and visiting rights). If you can help with your time or a contribution, it will be much appreciated. Thank you.

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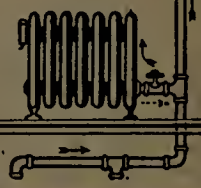
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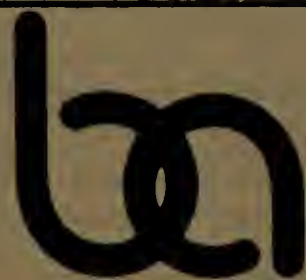
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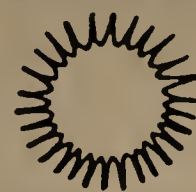
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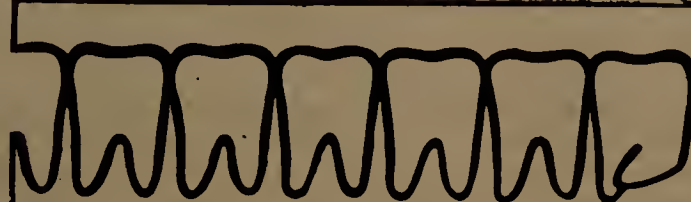
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Una Visita

(A Visit)

by Marc Killinger

Within a day of being in Mexico City I realized that this was going to be a "gay vacation." "South of the Border" was never billed like San Francisco, but I discovered some unique things about being gay and about taking a vacation — new to me despite several prior trips south, and worth sharing. You, the average North American, probably think "smog" and feel a vague trembling upon hearing mention of Mexico. The country as a whole evokes a variety of images and feelings: macho men, either attractive or repulsive, exuberant Latin city life, placid, chic beaches, quaint relaxing villages and oppressive poverty; perhaps the most powerful feeling I encounter in the States is a vague fear of "teeming masses" in which gayness all but disappears.

The Mexico City airport is surprisingly small and relatively efficient. With any significant amount of luggage the city's wonderful subway is not usable; the only realistic way to travel to town if a friend isn't meeting you, is by taxi. Immediately upon leaving the airport the screeching, ever-present traffic and overcast sky become apparent. Soon after arrival the roving eyes of men meet yours, if you are looking.

Dilemma number one: are they looking because I am clearly a foreigner and they're curious, or because they're cruising? Of course it's a combination of the two, but it's exciting to go with it once one realizes that Mexican men simply look more readily than North Americans, and it doesn't necessarily mean anything about gayness.

Traveling involves looking on the part of the traveler too; Mexico City is redolent in architecture, museums, plazas and crafts. The buildings in the old downtown take one back to the seventeenth and eighteenth centuries, even if the omnipresent crowds are more like present-day Manhattan with even less room to move. I'm the kind of traveler who spends time on the streets looking, walking, talking, so I was particularly receptive to Mexico's gay street life, which is everywhere, varied and friendly.

There is an element of truth to the travel brochures' boasts about Mexico as a "Country of Contradictions." Mexico is clearly a "developing" country — in another league from almost hopelessly poor countries like Bangladesh — it feels "modern" with the presence of Western technology and, increasingly, Western lifestyles.

Mexico City is very much the heart and nerve center of the country (where it is referred to simply as "DF"—Federal District, or "Mexico"). There the modernization is most advanced, with all the luxuries and pleasures of urban life combined with its hassles and destructiveness.

Alvaro is from the large southern state of Oaxaca, where he intends to return after studying agronomy at the large state college in DF; he is active in FHAR, the Frente Homosexual Accion Revolutionaria (the Revolutionary Homosexual Action Front) and likes Mexico City, where he lives in a house with other gay men. Alvaro's lifestyle and plans are not unusual to us in the United States, but in Mexico he is less ordinary. This sort of life is most easily undertaken in the capital, since any big city, allows a measure of freedom from traditional (and heterosexist) institutional forms, especially the family.

One of the most striking aspects of my time in Mexico City was the strength of community that I felt among the gay activists with whom I stayed. People hung out together, visited each other and stayed with each other, with an openness that quickly included me. I was amazed that even huge Mexico City could seem like a village. FHAR has made this process more conscious by renting a house to use as a social and work space. Perhaps this will forestall what another gay man described as the gradual breakdown of the community feeling, which is coming about, paradoxically, by the same process of modernization, especially with the influence of the United States and Mexico's expanding oil wealth.

Gay life in Mexico City revolves around people's homes and the streets, though there is more street activity than in the United States, since the range of institutions that cater to gays is much more limited. For men there are a few expensive discos (\$12 to enter in one case), bath houses, theatres that are known as cruising places (this often being the only place to meet other gays in provincial Mexico) and a few cantinas. I went to Villamar, a huge basement bar where people sit at tables and order liquor by the bottle along with ice and mixers, and see their friends, cruise (it's well lit) and sing along with the roving group of musicians. The Spartacus International Gay Guide calls it "At Your Own Risk," but I was with Mexicans and the place seemed rowdy but not dangerous. I loved it.

The dilemma of limited institutional possibilities for gay men in Mexico is multiplied a thousandfold for lesbians. This is a reflection of the almost total lack of power women have in Mexican society. Lesbians participate in political organizations both within the lesbian

and gay movement and the women's movement, but there are no clubs for women. One lesbian told me about a club that had existed for awhile, but women stopped going because straight men would come and harass them. Women develop the same kinds of community networks I experienced among gay men, except that street life is not a realistic option since women are subject to an enormous level of harassment.

Another place gay men meet in DF (and other cities) are the many American-style chain restaurants called VIPS and Sanborns (similar to the Denny's that populate the western U.S.). Dilemma number two: I am traveling in Mexico to relax and to escape some of the craziness of my life in Philadelphia, which doesn't make me want to go to the kind of place I never eat in at home, right? Well, it seemed to be important on cultural grounds and as it turns out one can get a huge salad at a reasonable price, something I craved even after a few days of a cuisine I love, but which is short on fresh vegetables.

VIPS is clean, modern, sleek; it became a kind of metaphor for the contrasts in Mexican society, symbolizing the position conscious activists in Mexico and the United States take regarding North American commercialization. For many Mexicans, VIPS appears to represent much that they want and aspire to and gays are no different. Hence it is not surprising that the gay men you will meet at a VIPS will more likely be caught up in one of the traditional roles that still pattern much of Mexican gay life (for women too). "Active" and "passive" sexual role definitions are still strong in Mexico and they are firmly linked to a kind of sexism that connects

what you do in bed with what you do in life. Going both ways is called being international and goes along with that process of "modernization" in that it is more common among younger men and educated, middle class men.

I met Pedro in the wharf in Acapulco late at night, after spending the day on the beach and in the plaza and restaurants of the older downtown. He was in Acapulco for adventure, a break from school in Monterrey and because he could stay with a friend, to whose apartment we went after the doorkeeper at my hotel wouldn't let us in together. Although Acapulco's attractiveness escapes me, I suppose his reasons for being there are good explanations of its enduring popularity.

Acapulco is the other gay place in Mexico; that is, it has nightclubs and a gay beach, though I was there in May, the off-season, and things were pretty dead. Also, the surf was too strong to swim in and the beach has eroded badly. Luckily, Acapulco is a real city, which means it has Mexico's typically inexpensive restaurants and small hotels in the old section. Telling people I met throughout Mexico about my intention to conclude my trip in Mexico elicited disdain (some, but not all activists) or a sigh of joy, the latter from a provincial town lawyer with whose family I had stayed with ten years earlier; Acapulco seemed to be his haven of homosexuality in an otherwise sadly closeted life.

Nowhere else in Mexico have I seen quite the type of tacky-tacky tourist shops that Acapulco had. The proprietors know, I suppose, that many tourists only stop in Acapulco, so they stock their shops with a bit of silver from Taxco, a basket or two from Tzintzunzan (Morelia) and serapes from Oaxaca, thereby creating a microcosm of tourist Mexico. In front of one row of those shops facing the waterfront stood three cute, obviously gay boys. I sat and talked with them as they squeezed as many drinks as they could out of me until I dismissed them. They were hustlers, born in Acapulco; business was slow they said, which they almost seemed to blame on the preponderance of Japanese tourists. They spoke a fair smattering of English but I guess they hadn't started on Japanese. Although I could talk with them in Spanish, their interest in me sagged considerably upon hearing that I wasn't interested in paying for it. After they left I felt momentarily old and stodgy.

Perhaps because this more obviously "deviant subculture" of queens and hustlers exists in Mexico quite strongly, one of the major splits between the two mixed lesbian and gay organizations, FHAR and Lambda, centers around their approach to derogatory language and street culture. FHAR takes the lead in pushing for visibility of all forms of gayness and feels that by taking on the derogatory words as their own in the context of general agitation and militancy their attackers will be disarmed and the space for gays enlarged.

Lambda on the other hand emphasizes educational work in schools and the press as well as internal consciousness-raising, maintaining that new openings for gays occur perhaps more slowly. I saw the two approaches as complimentary. But although both groups work in the context of the wider socialist and progressive movements and certainly work with each other, I clearly sense competitiveness and tension between the groups. As I met members of the two groups plus

friendly non-members, I sense a political exclusivity that also happens in organizations here. Each group has developed solidarity among an evolving set of political and personal goals that, perhaps to maintain themselves, have become a bit static.

This must, however, be seen in the context of Mexican political life; despite the common North American impression of Mexico as a democracy with an upstart foreign policy, it is really a nationalistic and auto-



De Ambiente en Mex

cratic state where police repression against gays and activists in general is severe. Especially under these conditions the growth of gay organizations and the formation of the left into a united block for the upcoming 1982 elections are exciting and important developments.

For the gay tourist in Mexico (and I am a tourist even after many visits and fluency in the tongue), the dilemmas I have touched on don't diminish, they get stronger as the changes in the country accelerate. The fact that my vacation in Mexico was a "gay" one by its very nature implies my involvement in contradiction: street life, politics, all of it. "VIPS" is a metaphor for the changes happening in Mexico but it also symbolizes gay life here in the States, for our participation in the most mundane and sought-after aspects of "modern" culture even as we treat it like high camp and carry on our intrigues within it. If the dilemmas inherent in this are more apparent in Mexico, so be it. The fragility of our gay existence in a lesson we can learn from Mexico that goes beyond stereotypes of "teeming masses." I come away from Mexico relaxed, a bit enthralled and energized, glad that gay subculture is so persistent, and humbled both by Mexico's vulnerability and its strength.

Las Calles

(The Streets)

Adonis Garcia: A Picaresque Novel

By Luis Zapata

Trans. E. A. Lacey

San Francisco: Gay Sunshine Press, 1981
208 pp., \$7.95 paperback \$20 hardcover

Reviewed by Tom Hurley

what the fuck! tell ya my life story? why?
who'd be interested in that? (15)

These days, when so many American gay people are gearing up to pass as just your average swinging Republicans, a novel about a young man who seeks pleasure, not respectability, gives many of us pause to consider the road not taken. What are the consequences of living one's life for sex, on the margin of a society where money is the ultimate value? Adonis Garcia, the hero of this recent, prize-winning Mexican novel, is slowly answering that question for himself. His avocation — sex — is his vocation — hustling. Born of middle-class parents who die when he is still a boy, he does well at school but then, losing interest, wanders off to Mexico City. There he falls, rather casually, into a career in hustling, only to discover that he likes sex as much for itself as for the money.

Luis Zapata has subtitled his book "A Picaresque Novel." *Picaro* is Spanish for "adventurer" or "rogue," and a picaresque narrative chronicles the ups and downs of one who must live by wits alone. Picaresque fiction is usually composed of a series of episodes rather than intricate plots in the manner of Dickens or Tolstoy; this form corresponds to Adonis's memory of his life's external events. He tells his story to a non-speaking someone (perhaps a journalist) who records the monologues. The result is seven "tapes" in which Adonis describes his tricks, rich and poor, the neighborhood, parks, theaters and tearooms where he works, his boyfriends, his drug experiences, his encounters with psychiatrists and the police. First this happened, then

La Literatura

(The Literature)

Now the Volcano: An Anthology of Latin American Gay Literature

Ed. Winston Leyland

San Francisco: Gay Sunshine Press, 1979

287 pages. \$7.95

Reviewed by Tom Hurley

In the mid-seventies, Winston Leyland, editor of the east coast journal, *Gay Sunshine*, made several trips to Central and South America in search of "writers who were using (or had used) gay themes in an innovative, liberated way" (6). This collection of short stories, excerpts from novels, poems, a memoir, and reproductions of paintings and drawings is the result. But "liberated" must be understood in a very loose sense. Few of these authors seem about to jump on the ideological bandwagon reserved for the politically correct and those who demand only "positive gay images." Life in these writings is considerably less perfect, less "liberated," more complex, than the ways, truths, and lives our brothers and sisters prescribe for us each week in GCN's "Community Voices" and "Speaking Out." At the same time, these darker images of gay life are balanced by images of humor and hope.

The common denominator in Leyland's "emerging gay consciousness" seems to be the desire to write openly about gay experience, wherever that desire may lead the imagination. Leyland disclaims any attempt to survey gay Latin American literature, and a brief look at the table of contents supports that disclaimer: geo-

graphically, only Mexico, Brazil, and Columbia are represented. There are no plays. This is a gay *male* anthology:

nothing by women, and little about them. Racial consciousness is virtually nonexistent. Working class gay people are here, but generally seen through bourgeois eyes.

But whatever it does not contain, however much the contents say more about the editor's interests than the connection between the writings and the cultures that produced them, this anthology performs a service by offering us examples of how gay men outside North America imagine their lives. It raises questions about whether there is an international gay consciousness, or whether the experience of our sexuality varies from culture to culture. While we cannot answer these questions once and for all on the basis of this collection, we can use *Now the Volcano* to explore them.

One thing that *Now the Volcano* suggests is that Latin American gay writers can lapse into glibness as easily as their North American counterparts. Ernesto Banuelos Enriquez's "The Story of Myself and Some Friends in These Fragments of Daily Loves" is a poem constructed of all too familiar snippets of gay experience; we've read once too often about little boys who look up in wonder at grown men's penises as they go peepee in movie restaurants. What was remarkable merely by being uttered in the early days of gay lib is no longer astonishing.

On the balance, this anthology gives us more engaging writing than slick stuff. Since there's not enough space to write about all the works, I'll discuss two of the several recurring themes: relationships between men and boys, and mortality.

What we've come to call "man-boy love" is probably the most disputed question in the North American gay community today. In *Now the Volcano* this "issue" seems to be simply part of life, and like all parts of life, it has its problems. A number of the poems contain conventional praises of young men, but the stories and some of the other poems offer more complicated views. In Gasparino Damata's story, "Revenge," the Brazilian working-class dentist who used to keep him; the boy is not queer, he just uses queers. The dentist feels angry and betrayed because the boy has gone to live with a woman (described as a lesbian who takes a boy now and then as a cover — a rather gratuitous insult to lesbians) and in turn humiliates the boy when he returns, broke. The boy is portrayed as a loser: not quite handsome enough to depend for much longer on his good looks, not quite talented enough to manipulate the dentist. But the dentist is icy and unforgiving. All he cares about are his paintings and "dark-skinned boys, fairly tall, between eighteen and twenty years of age, preferably fresh from the provinces . . ." (108). This well-told story about nasty wranglings for power and control ends ironically; it's a good question who has gotten revenge upon whom.

Some of the works are more clearly sympathetic to the boys. The Columbian poet Jaime Jaramillo Escobar's "What the Witnesses Said," for example, angrily cuts through the webs of passion and self-serving idealizing others have spun around one boy:

I, Jaime, listen to the witnesses and keep my silence.

All of this sounds rather muddled and suspicious to me. Probably they're trying to cover up something.

What happened in the meantime? What

transformations, delicately and cruelly looked at askance by the witnesses, took place while we all waited? (283)

It's a poem about objectification, about imposing one's fantasies on another human life as real and complicated as our own. The boy's needs go unattended; he may in fact have been literally murdered, but the fantasists ignore all that.

More than any other subject, morality and its relation to love and sex occupy the minds of the writers in *Now the Volcano*. "Leavetaking" by Luis Cernuda (a Spanish poet who spent his last years in Mexico) combines a glorification of youth with a barely concealed contempt for old age:

The hand of an old man stains
The young body when he tries to caress it.
The old ought to pass by
With a solitary dignity joined to belated temptation (63).

Such sentiments have an ancient genealogy. Few human beings approach old age without some regret, without a thought that they are leaving some experiences forever. Because we know that our society intensifies these attitudes by devaluing the elderly and exalting youth, we might not want to share Cernuda's sentiment, but the words still touch feelings we haven't quite exorcised. The poem's conclusion, however, is vague, hackneyed and much easier to dismiss:

Good-bye, good-bye, bundles of grace and charm.

Because I soon must go, trusting,
To where, the broken thread retied, I say
and do

What here is lacking, what I did not know
in time to say or do (63).

Some of us may wish devoutly for a life after death where all will be well, but these flat words don't conjure up that life. They sound like the desperate rationalization of one disgusted by his own decay.

In Aguinaldo Silva's story, "Greek Love," love and death are a refuge not only from the alienation gay people experience but even more from the same decay that Cernuda writes about. A Brazilian transvestite cabaret singer falls in love with Christo, a macho, in fact murderous, Greek sailor. She seeks him out and brings him back to a bridal chamber prepared by Optima, an aged oracular queen. There they make love so perfect it makes them feel they've been taken out of the present and into a timeless, mythical world. And there they die, torched by Optima, who wishes to preserve them from returning from perfect bliss to the world of time and decay. It's a fascinating but ultimately repelling tale.

A well-known article of North American gay lib doctrine is that we should repudiate all the fiction, films, TV shows, etc., that solve our "problem" by killing us. In a recent *Fag Rag*, however, the noted French historian Michel Foucault takes quite the opposite tack: since we're notorious for wanting to die, let us at least do it in style, after our own fashion. Whether or not he's being ironic, Foucault would find an amusing exploration of his very un-American argument in Darcy Penteado's "Snow White Revisited," where the hero finds the meaning of his life in an elaborately planned death and entombment. This existential take-off on the Grimm Brothers' fairy tale has a hero who is every inch a princess: "There was no one who failed to admire him. *He's a perfect little angel*, his great aunts from the backlands exclaimed, or *he's an absolute darling*. *What a living doll*, crooned the friends of his mother. *We're gonna have a faggot in the family*, his older brothers muttered" (237-238). After a lifetime of searching for princes charming and otherwise in the local cruising park, Snow White decides to die. He succeeds in getting the city to let him be buried, after eating an apple loaded with insecticide, in a glass casket in the middle of the park. And lo — a miracle! His body does not decay, becomes in fact an object of pilgrimage. The story concludes in the blessed expectation that the pope will soon canonize "Saint Snow White the Saintly Faggot." This tale is, with its blackly humorous inversion of the "only good faggot is a dead faggot" theme, a satirical companion to "Greek Love" and the funniest story in the book.

Leyland's title is partly an allusion to Malcolm Lowry's *Under the Volcano*, a novel set in Mexico, and partly an expression of his "belief that the Gay Cultural Renaissance is a world-wide phenomenon" (6). The connection with Lowry is forced, but the phrase does suggest that creativity is erupting in gay Latin America. The contents of this anthology — much more than can be mentioned here — confirm that idea. North Americans will find it stimulating to compare their experience with the imaginings of their brothers in Latin America (and for that matter, around the world; we're still very isolated from gay literature beyond our borders). They'll find something amusing, something provoking, something to puzzle over. This book is the first eruption; we must keep our eyes on this volcano.

that, and then that, and so on. Characters are only barely developed. One incident randomly follows another. In fact, the book's incidents are only minimally engaging or memorable in themselves. What gives them interest, what unifies the episodes, what makes the book well worth reading, is the personality who tells the tale. We watch this young man's consciousness develop as he works out the significance of what he's lived.

The first thing one notices about Adonis is his speech, which is street-slang, and ungrammatical. Following the pauses and turns of speech, the book avoids standard punctuation and instead breaks thoughts with spaces (the novel's translator, E. A. Lacey, has appended an interesting essay on how he arrived at the English equivalent of Adonis's Spanish). The style works. Although an occasional literary phrase creeps in (like "desires of the flesh" — Adonis, after all, has had some education), the voice is that of a tough hustler who also has a little boy's wonder at the life he discovers around him. He's a Huck Finn, half-wise, half-naive, wandering through a world like that in John Rechy's *City of Night*. Unlike the stereotypic hustler, he's also happily gay, often refusing to have an orgasm with paying tricks so he can have sex later on for fun. His experience leads him to the conclusion that pleasure is what life should be all about:

i realised or probably that came later
that life is only worth living for the pleasures
it can give ya that everything else is bull-
shit and that if ya aren't happy it's because
y're a stupid prick (50)

co: Vida y Escritos

(Gay in Mexico: Life and Writings)

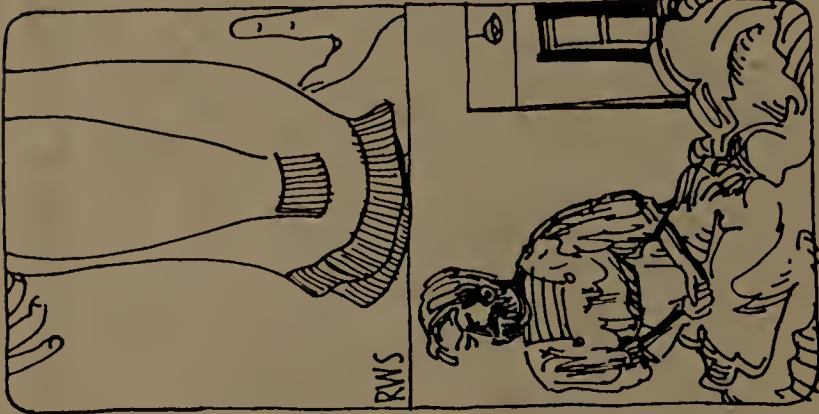


At the same time, Adonis's sense of himself is made up of contradictions. Each "tape" is composed of two parts: a longer section that recounts his adventures and a brief section preceding it that describes a dream, usually about death. Throughout the book, sex and death do an elaborate dance, challenging and qualifying each other. Adonis comes to realize that he is alone — without father, mother, or lover (this last a choice he freely makes) — but he accepts that loneliness, he wants to survive in spite of it. While he's not philosophically a sexual outlaw, he is aware that gay men live "like one big gay religious brotherhood" (184); at the same time, it's always pleasure, not politics, that motivates him. At one point he hopes that he'll be a great success in life; at another he talks fatalistically about the past, ruling out certain future choices. He's both attracted to and embarrassed by tearoom sex. He says that he's really happy because he's doing what he wants to do, only to wish a few pages later that a flying saucer would come down and take him, as naked as the day he was born, out of Mexico City, out of this world. The tension between sex and death, misperception and insight, disappointment and curiosity, makes a reader care about what will happen to this young man.

This is a young man's book (the author is thirty years old, and Adonis must be around twenty-five as he recounts his life): the story of a life still shaping itself, a life that awaits the next adventure rather than holding on to what it has. It's also the story of a young man to whom life has not been generous but who still finds a way to use what he has. It is the story of one who chooses to make a living off a society where most of the money is in the hands of a few people while remaining as much as possible on that society's fringes. A reader may wonder what will become of such a young man, but Adonis is a survivor. In *City of Night*, Rechy's hustler-protagonist stands back in horror at the fact that the streets have undone so many; Adonis Garcia, amazed and at times disappointed in life, is never terrified or crushed by it.

Life is a bumpy road for all of us, even queer Republicans. A novel that maps the least straight and narrow path helps the rest of us find our own ways. Who'd be interested in your story, Adonis? We all ought to be.

We Are The



By Dee Michel

Whereas in particular lesbians and gaymen involved in sado-masochism, cross-generational sex and prostitution, as well as drag queens, transvestites and transpersons are being used as scapegoats to divide our movement... [and] freedom of sexual expression is essential to a healthy society, while the repression of sexuality is necessary only in an authoritarian society... Therefore be it resolved that we refuse to be divided by those inside or outside our movement who condemn our sexual, erotic and lifestyle differences... [and] that we defend all consensual sexual activities and lifestyles which are free from coercion, exploitation and manipulation.

When I was a delegate to the national "Call to Unite" conference in Los Angeles at which the National Organization of Lesbians and Gays (NOLAG) was born, I found myself in the middle of a huge angry fight over these words, part of the infamous Sexual Freedom Resolution (SFR). Looking back, I can discern a political reason for my fighting the resolution as I did. I agreed that the right in this country is using men who have sex with each other in Buena Vista Park, drag queens in pride parades, s/m women and men, and men who are in relationships with boys in Revere, MA. as scapegoats. I believed that the question before us was *how* to respond to this scapegoating. Do we do the respectable thing and dissociate ourselves from the minority fringes as NOW did when it passed its Resolution on Lesbian and Gay Rights? (See Scott Tucker's *The Counterrevolution*, GCN vol. 8 # 30, and the interview with Gayle Rubin and Pat Califia, GCN Book Review, vol. 8 # 1.) Or do we do the riskier thing and defend those on the edge of respectability and say "we are all one"? I thought it imperative to unite behind all sexual minorities and not deny the history of our struggle. After all, the drag queens began the modern era of lesbian/gay liberation, not the National Organization for Women.

However, I also felt personally attacked by the people who were against the SFR because I felt I was actually or potentially a member of all the sexual minorities. I would like to develop the thesis here that we are all members of the various minority groupings, whether we know it or not, and whether we like it or not.

WHO ARE THE SEXUAL MINORITIES?

With the possible exception of pornography, the controversial sexual practices are supposedly only done by a few members of the greater lesbian and gay community — hence the term minority. There are amazing parallels between the way the world treats all lesbians and gays as a sexual minority and the way the lesbian and gay world treats all of its sexual minorities. Most 'liberated' gays and lesbians draw the line of tolerance of deviance just past themselves. They become as moralistic and outraged by the sexual minorities as

straights are of gays.

Prostitution, public sex, porno and sado-masochism are distasteful to many gays and lesbians. This is partly because the minorities remind us of sex, and sex for sex's sake is still very much frowned upon in 1981. "Sex should only go with love" is a small step from "sex should only go with procreation." Much of the majority's distaste, and the minority's internalized shame, has to do with fear of the different. We also feel scared because the minorities remind us of aspects of ourselves that we may not want to acknowledge. It is much easier to say "only s/m people have masochistic feelings, I don't." If we put a feeling into a box and label it "other," we don't have to deal with it in ourselves.

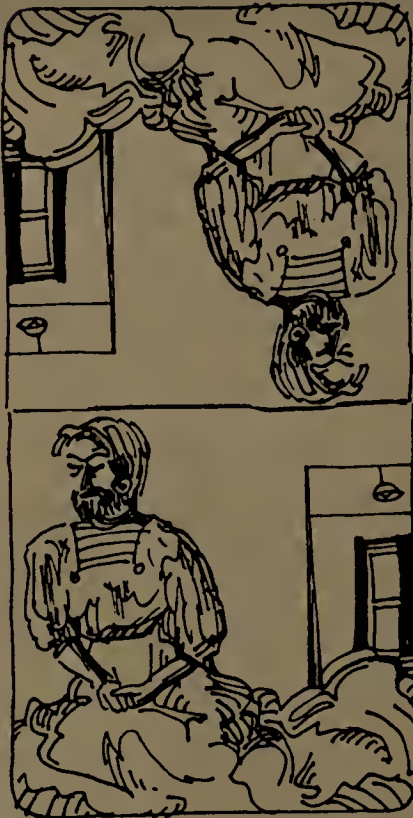
There is also an incredible lack of good information on minority sexual practices. As Pat Califia has pointed out, members of the minorities themselves are cut off from each other, frequently feeling furtive and alone. And the majority makes judgements from afar, without first-hand knowledge or personal experience.

Concerned activists frequently claim that people would never choose to do these horrible things given a really free choice. Women's experience with rape, incest and other clearly forcible sexual activities is certainly real and relevant. But men and women bring up the consent issue because they cannot understand why other people would do something they do not choose to do themselves. What is more, the claim that younger boys and girls and masochists and prostitutes and hustlers can never 'consent,' and older men and women and sadists and tricks thus 'force' them into sexual relationships perfectly parallels the straight homophobic myth that homosexuals forcibly 'recruit.'

Another tactic of the majority is to ask the question "why?" Did some traumatic development re-route what would have otherwise been 'normal' development? Gay liberationists have rightly pointed out that spending time answering straight questions like this misses the point.

A common stereotype uniting people's attitudes is the belief that this is *all* members of the minorities do, to the complete exclusion of other more 'normal' activity. And with the exception of prostitution, they are also perceived by many people of *both* sexes as being things only *men* do. As Gayle Rubin said in the GCN interview, "I'm sure lesbians do everything that gay men do, in smaller numbers and in more isolation, and in a lot quieter manner."

These factors make members of sexual minorities easy targets for gays and straights alike. They have become social outcasts who won't be talked to or associated with. They are trashed in print and shouted down at meetings. And when they try to bring up their issues, their concerns are called unimportant or peripheral, and they themselves are dismissed as disruptive and divisive spoilers. But at the same time members of the minorities have become pariahs, they have become van-



guards. Being more visible, identifiable and less organized, anti-gay violence and press coverage hits them first. Living on the edge, they shake up respectable society and take risks for us all. They are being radicalized in the process, and they are coming out.

SOME PERSONAL EXPERIENCES

I would now like to discuss my specific feelings and experiences with some of the frowned upon practices, writing from the point of view that there is a continuum of experience on every issue. What I'd like to show is that each of these practices are in all of us in differing degrees. And if my examples seem paltry or unexciting, just remember that one person's ho-hum is another's outrage. When Peg McCuig (*The Body Politic* March, 1980) told a friend about her 'really far-out' s/m experiences, the friend turned to her laughing, and said "You're nowhere near it."

Dee and S/M

Leather: When I was in high school I yearned for a brown leather bomber jacket. Eventually I got one and was astounded to discover that although I loved it, I was embarrassed and uncomfortable wearing it in public. It just didn't fit my own self-image of warm, gentle, lovable Dee. I couldn't deal with this and gave the jacket to a more self-confident friend. Ten years, including coming out, later, I borrowed it back and found that although I still was a little uncomfortable on the street with it, I loved the way it looked on me and patched it up to make it presentable. My political views about correct images still make me feel funny about the jacket, but coming out has given me the self-confidence to be different.

About power and roles: Taking and giving up power or control enters into all our relationships, sexual and not, whether we like it or not. And we all certainly have fantasies of being in total control of a situation and/or of being completely at someone else's mercy. It is usually just not as explicit and institutionalized as it is in s/m scenes.

With sex I tend to let the other person lead. I fall in place — I kiss the way he begins to, let him do what he wants to my penis, even if I'd rather be doing something else. If I were in a situation where I had to do all the initiating, it would probably do wonders for my self-confidence. Or were I to totally give myself up to another person. Isn't that part of what the magical orgasmic release is about? One reason I don't get such a blast out of orgasms, I think, is that I don't let myself go. Perhaps a structured exercise of the s/m sort would help me break through tightness and self-consciousness.

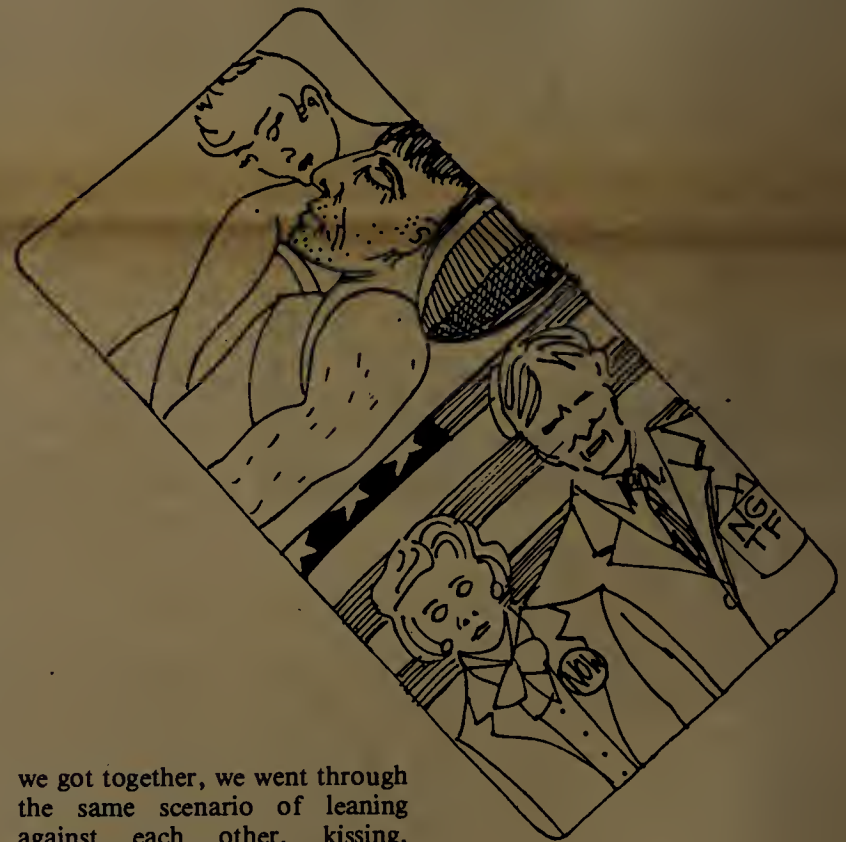
About pain and consent: Feminists claim one can never really consent to be in a painful activity; if you do, you've been brainwashed by the patriarchy into

Sexual Minorities



being an unwilling masochist. But there is a continuum of discomfort that we are willing to put up with for different reasons. At one end of the scale is the ultimate in pain and violence — the taking of life. I used to think that suicide was morally equivalent to murder: they are both the taking of human life. But recent literature on euthanasia has changed my mind. I began reading a book by a woman who had decided rationally to kill herself. If you make a clear decision to take your *own* life, who am I to impose my morality and stop you? At the other end of the scale is slight discomfort. Do we really consent to somewhat unpleasant anal penetration or an uncomfortable position for the sake of our partner's pleasure?

About structure: If the predictability of s/m scenes bothers some people, I can tell you about my relationship with Bob. Every time



we got together, we went through the same scenario of leaning against each other, kissing, awkwardly taking each other's clothes off, interlocking our bodies, massaging, and eventual rubbing each until we ejaculated. It wasn't mechanical exactly, but I always knew what was going to happen next. The flip side of a predictable structure is the feeling of safety when you know what the rules are. It doesn't mean spontaneous behavior never occurs, just that you know what is likely to happen and what isn't.

Built into the structure of s/m play is a 'safe word' or 'code action' that will stop the action. I can think of many times when I just didn't speak out and say, "Stop, this is not what I want to be doing." Having a key word would make it easier for me to communicate to my partner that things are not going the way I'd like them to.

About scat: There's a continuum of acceptability with respect to what liquids we like to share with our partners. Everyone shares saliva when they kiss. Many like to share sweat. I don't usually get into semen, but occasionally it's fun to play with. Why should piss or loose bowels be any different? What one year is disgusting to many, next year is on the cover of *Time* magazine as the newest

fad.

What do I see myself doing in the future with respect to s/m? I would like to go to a bar when I'm in New York City and see for myself what is going on. I expect to be part of a newly forming s/m support group in the Boston area. (For more information write Box 799, Boston 02102.) And in the fall I will wear my leather jacket when the weather or my mood dictates.

Dee and Boys

When I was 17 and working at a summer camp, I had a couple of special male friends among the campers. The boy I was closest to, Danny, was 12. When the summer was over, I saw Danny in New York and we played tennis and went bike riding. We kept in touch, and two summers later I tutored him in math. I've always wanted to see Danny and find out what he's been up to, but every time I think of him, I immediately feel guilty. Looking back, it is clear that I had sexual and romantic feelings for this youngster and in my mind I was doubly cursed. Not only did I have gay feelings, but they were towards a kid.

The argument that young people never truly want relationships with older people is not only un-

The State of Things in Hongkong

By Fernando Chang-Muy
The Law

In Britain, bills must be signed by the sovereign before they become law. Who would have dared tell Queen Victoria that women could love each other physically? Unheard of!

Perhaps as a result of these Victorian views, the British law banning homosexual acts, as set out in 1861, mentioned only males. The Victorian law making homosexuality a criminal offence became effective in Hongkong in 1865. Hongkong has lived under British law since it became a colony in 1842.

The ordinance puts homosexuality in the Laws of Hongkong chapter dealing with "Offenses Against the Person," and more specifically, "Abominable Offenses." Section 49 states that persons convicted of the abominable crime of buggery with mankind or animal shall be guilty of felony and liable to life imprisonment. And under Section 50, any person who attempts to commit this abominable crime or is guilty of any assault upon any male person shall be guilty of a misdemeanor and be liable to 10 years imprisonment.

In 1981, the law still reads exactly as it did in 1865. Although Hongkong generally follows British law, the United Kingdom Sexual Offences Act of 1967, which decriminalized male homosexuality for those over the age of 21, has still not become effective in Hongkong.

University of Hongkong law librarian F. Shaw says that this may

be due in part to the fact that it always takes several years for British legislation to reach these colonial shores. She does add, however, that 14 years is an unusually long time.

H. Lethbridge, a sociologist at the University of Hongkong has written that "discussion of sexual matters is usually more muted in Hongkong partly because patriarchal and puritanical traditions still persist among large sections of the male population." He adds that "whereas English society has become increasingly more tolerant with regard to sexual behavior between consenting adults, Hongkong appears to be shifting in the opposite direction, for within Hongkong there are powerful pressure groups of traditionalists, moralists, and rigorists."

R. Mayerson, news editor for one of the English-language newspapers in Hongkong, attributed the lack of sexual reform to a combination of conservative Chinese community and a lethargic British administration. He explained that the territory's population is 98% Chinese, and that the vast majority of these people have absolutely no say in the running of the government. Those who do manage to make their voices heard are, in general, business people, who as in other countries, are mostly conservative. Those Chinese believe either that homosexuality does not exist, or that it has been imported to Hongkong by Westerners. In addition, the London-appointed Hongkong Government generally does not make

changes unless there is overwhelming pressure. Thus, the non-activist attitude of the British authorities coupled with the conservative views of the Chinese business community results in an oppressive environment for homosexuals.

Effects of the Law

The pressure was too much for Inspector John MacLennan, 30, who, according to the coroner's inquest, killed himself on January 15, 1980. MacLennan, a Scot, joined the Royal Hongkong Police Force in 1973. Ironically, he was assigned to the Special Branch, which, among other tasks, investigated the sexual orientation of government officials. In 1978, however, MacLennan was accused of attempting to seduce a male student. As a result, the police force sacked him. But he was reinstated after a local civil rights leader petitioned the governor on his behalf.

That same year, 1978, was full of gay rights activity: the director of the Hongkong Arts Center started a petition campaign asking

for the repeal of the anti-gay laws.

Another incident that made the headlines was the arrest and conviction of a prominent attorney on the grounds of buggery. While serving a three-year term, the solicitor, R. Duffy, wrote to the government complaining that he had been unfairly singled out from among many gay men in high places.

Perhaps as a result of these events, the Special Investigation Unit (SIU) was set up that year. Popularly known as the "Buggery Squad," its aim was to investigate homosexuals in government. The SIU's tactics included bugging phones, following suspects, and holding prostitutes until they provided names.

The Future

Despite this repressive climate, a Chinese gay movement is budding in Hongkong. In the face of oppressive laws carrying life sentences, MacLennan's tragic death and the housing shortage which makes it nearly impossible to

arrange a meeting place, 30 Chinese and foreigners met in a cramped flat on Sunday, June 28, 1981. The group decided on a simple goal — to build trust and support among the lesbians and gay men of Hongkong. This is to be accomplished through weekly social meetings and Thursday night discussion groups. Several Sunday night parties have already been held at the flat of one member, on a rooftop overlooking the harbor and the nine mountains of Kowloon. Topics for the discussion groups have already included "Japanese Gay Liberation," led by a visitor from Tokyo, and "Being a Chinese Lesbian in Hongkong."

The gatherings offer the local community — Chinese as well as foreign — a chance to meet and talk in places other than gay discos, of which there are only two. The group is still small and new, but members are hopeful that it may in time bring trust and liberation to Hongkong.



Sexual Minorities

true (see Ian Michaels' Speaking Out, GCN Jan 13, 1979 about his experiences at age 5, 15, and on) but it is condescending and ageist as well. How can someone presume to say to someone else of any age, "I know what you really want, you don't."?

Another argument against cross-generational relationships is that the people (men) involved only want to "fuck children" (Nancy Walker, GCN Jan. 13, 1979.) Well, I am not a big brute saying "I demand the freedom to fuck boys, gimme, gimme, gimme." I am a gentle man who believes in feminism and who wants to have the option of relating to all males of all ages. And I'd like support from my friends and colleagues if I choose to pursue a relationship with someone under the age of consent, the same support I'd expect if I were involved with a man of a different color or class than myself, or with a man a good deal older. This support would include acknowledging the potential problems — power abuse, difficulty in communicating, different values — as well as the unusual good things I'd get from a relationship with someone different from myself — a challenging attitude, a different perspective on the world, vitality and newness.

Dee Buys a Skirt

Aside from the silky yellow dress I wore for fun when I was little, the first time I wore a skirt was at a party of very close friends in 1978. It wasn't until just recently that I could deal with the weirdness of giving up my male pants for a women's dress again. I was going to a men's dance and spent an afternoon shopping for a skirt of my own. Trying on two skirts in the dressing room of a used clothing store in Harvard Square was not easy. Although no one reacted hostilely to me, I still felt

guilty and confused when I stepped up to the counter.

My stomach was churned up for ½ hour after my purchases. That night I got tremendous support from my friends at the dance. One man even wanted to wear one of the two items I brought with me. He put on the twirlier one and after a while he suggested cross-dressing, so we switched.

I think men should feel free to wear dresses for comfort and self-expression, the same reasons why women wear (men's) pants. Now, some feminist women and men might say that transvestism perpetuates sex roles. But those who think women who wear high heels, dresses and makeup are perpetuating old-fashioned and limiting images of women would never argue that women should not, or have no right to dress like that. Question our roles and attitudes we fall into, but do not tell us what clothes we can or cannot wear.

Dee in the Bushes

According to the NOW resolution, public sex is "an issue of the privacy rights of the non-participants"! To what extent must we as gay people take responsibility for what other people think? Most so-called public sex, in fact, is quite out of view of any but the most prying and suspicious passer by. If some people are embarrassed by two lesbians holding hands, others are not even bothered by orgasmic sounds coming from the blanket next to theirs on the beach.

I was once necking behind a low wall on the MIT campus and some kids came by on bikes, shouting "faggots" at us. Were we violating their rights, or they ours? I've gone to a gorgeous cruising spot by the river in Cambridge to look for sex, and I think that's fine. There should be more public touching, affection and sex, not less.

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Odyssey of a Unicorn That Time of the Year

By Nancy Walker

Autumn is a season of loss, and remembrance, and renewal. It is surely the most bittersweet of seasons, the time when school begins and vacation ends, when in the Northeast, local sweet corn vanishes for another year and the apples come out crisp and tart and juicy. I cannot help thinking of the biblical book of Ecclesiastes, which stresses that there is a proper time for everything, good and bad, happy and sad. The Jewish High Holy Days, *Rosh Hashanah* (New Year's Day) and *Yom Kippur* (Day of Atonement) occur in autumn, and they are occasions which require Jews to meditate, to think about the dear ones who have passed away and remember them with love.

Even I, who belong to no congregation and dare to question the very existence of a "supreme being," am moved by this season to dwell upon serious matters, to consider where I am and where I am going, and to remember with pain the loss of some very near, though not blood-related, kin.

I remember David Brill, his fiery personality and incredibly energetic dedication to our common cause, and I still miss him as if he had just left yesterday. I miss Mel Horne, murdered so senselessly. I miss Ken Russell who was brilliant and suffering more than any of us knew when he was nearby. He took his own life... why? I have the unshakable feeling that his death was a failure of our community to take sufficient time to notice his pain.

Unfortunately, since this time last year many have been added to the list of fallen gay brothers and sisters, most recently Margot Karle whose talent as a lawyer served our community very well and is now lost to us. These are sad facts to recall, but if we who live on do not carry our lost ones in our hearts, then their lives have been lived in vain. We must remember and we must continue the work our fallen comrades were doing.

The autumn sting in the air tells us that summer is finally over. The leaves make a brilliant blaze before they perish and give over their trees to winter's barrenness. But the trees survive and in the spring put forth new leaves. So, while there is pain and death, there is also hope and life.

In autumn there is a kind of peace that I find very soothing. Crops are harvested and country fairs abound. My sother (significant other) and I usually visit a number of these harvest festivals. I take particular delight in noticing how many gay women attend these events. Many of us feel very close to the earth and want to protect it. Some of my friends who have homes outside the city grow their own vegetables. They are now busily canning and putting by. It is a traditional thing for women to do, and it is comforting to know that though gay, we have certainly not cut ourselves off from the mainstream of humanity — nineteenth century as such earthiness may be.

Without trees, I couldn't be sure what season it was, and I remem-

ber how, as a child, I would rake the fallen leaves into a huge pile and then jump into them. I can still hear them crackle, feel their brittle texture, smell the damp earthy smell they gave off. The colors of autumn, the fruits and flowers of autumn are all dear to me. They were factors in the first love I ever felt as a young woman, and they are factors still in this crazy life I try to lead.

When I was young, "Autumn in New York" was very special for me. In that season everything I cared about began again. Summer's heat was just barely turned off when all the theaters opened afresh and the many concert halls tuned up anew.

And while the leaves turned, my heart turned too. I have always been more in love in autumn than the rest of the year, if that is possible. There's something terribly romantic about walking hand in hand with one's beloved through acres of parklands carpeted with new-fallen leaves, while the sun filters down through the not-yet-bare trees. Try it, you'll like it...

National and local politics really rev up in autumn. An acute awareness reawakens in us after the laziness of summer. This year we understand for the thousandth time that we must be vigilant and organized to face the forces of evil that seem to have grown, since last autumn's political debacle, to startling proportions, with no end in sight.

Every aspect of my life is bound up in autumn. When I was a stu-

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Film

A New Twist on the Buddy Film

Gallipoli, Directed by Peter Weir.
Written by David Williamson.
With Mel Gibson, Mark Lee. At the Nickelodeon.

By Michael Bronski

At the tender, impressionable age of 10 I was taken to see a Korean War movie, *Pork Chop Hill*. I hated it and most all war movies I've seen since. I think the problem, both then and later, was the fact that I was terribly excited by the thought of such all-male groupings, and then dismayed and disappointed that they didn't do anything but fight something as stupid and repulsive as a war. While many might argue that the concepts of war and any type of male bonding are inseparable (something I don't think is true), most movies of men at war have never explored, with any depth of feeling or thought, what goes on between the hearts and minds of men in battle.

Peter Weir's *Gallipoli* is more of a story of men in love than men at war. Beginning in the Australian outback, it traces the relationship between two (straight) men, Arch (Mark Lee) and Frank (Mel Gibson), as they join the Aussie troops to fight the Turks for the British during the first World War. Although it contains many of the stock situations of the buddy/war genre, *Gallipoli* manages to transcend them and get to a genuine core of feeling between the men involved.

These male-male couplings appear in the film's first frames. Arch, a young, attractive 18 year old, is being trained by his uncle as a short distance runner. To psyche him for running, the older man shouts a series of ritualistic questions at his nephew: ("What are your legs"; "What are you going to"; "How fast are you going to go") and the younger man responds in force. The intensity between the two men is startling; the underlying sexuality comes so close to the surface that it begins to resemble the beginnings of an S/M scene — less because of the mock power play than because of the more than apparent love and trust between the two men. (I was doubly shocked because the uncle bore a remarkable resemblance to an old trick of mine whom

I'd rather forget.) From these very first scenes it's clear that Weir's attitude to male relationships is going to be a little different than what we are used to seeing.

As the film rambles on — it is quite long and lots happens before we even get to the war — Arch meets Frank, and boys being boys, they fall in love. Now there are two types of films where men fall in love with one another. The uncommon type is where they fall in love and then have sex; this is extremely rare and almost never seen outside of such showcases as the South Station Cinema. The second type is much more common. This is where they fall in love and don't have sex, continue to be friends, and then get married and ignore their wives: these are as common as repressed homosexuals. *Gallipoli* falls somewhere between the two. Although this contemporary Damon and Pythias never really "do it," they do just about everything else. In fact, they do so much of everything else that the film would not be one bit askew if there was a scene of them making love. While most repressed homo/buddy films show their characters spending a lot of time together, *Gallipoli* has them climb the Great Pyramid and carve "Arch and Frank — 1915" into the stone. (The scene is so explicit in meaning that you almost expect the camera to pan to a grafitto: "Kilroy Was Queer.")

After lots of little adventures the two men finally find themselves at Gallipoli (a Turkish peninsula between the Aegean Sea and the Dardanelles) where the British are trying — idiotically — to make a beachhead. Although these trench and battle scenes are unexceptional in and of themselves — they are shot full of the old cliches — they have a tremendous amount of feeling and affection, moving far beyond the usual men-at-war-comraderie. I think that it is the hour and a half buildup of Arch and Frank's relationship that manages to infuse the other relationships between men with

the deep love and affection at the film's end. (I don't mean to imply that all the men are in love with one another, clearly it's the immediacy of death that draws them together, but the feelings between them ring true in a way that war films never do.)

This suffusion of homoeroticism is not new to Peter Weir films. The scenes between the schoolgirls in *Picnic At Hanging Rock* were fraught with lesbian undertones. In the same film the interaction between the young wealthy landowner and his chauffeur were also colored by fairly obvious sexual feeling. Even Richard Chamberlin's lawyer in *The Last Wave* seemed to have a semi-erotic relationship with his aborigine client, Chris (Gulpilil). This sexual tension seemed slightly out of place in these pseudo-supernatural thrillers; it seemed to hint at meaning when none was there. In *Gallipoli*, however, the sexual tension adds a whole new dimension. Not only does it break from the cliches of other war movies, but it adds to our understanding of how men relate to one another, both in and out of war. And unlike many buddy-movies, with their homosexual panic reaction, it does not enlighten at the expense of women.

The one major problem with the movie is that Weir is not content to leave his love story on its own. He needs something to apply his subtext to and *Gallipoli* becomes, in the end, an anti-war movie. The problem is that after breathing new life into old material Weir falls into the most awful anti-war movie cliches: *All Quiet on the Western Front*, *Paths of Glory*, *The Charge of the Light Brigade* (the second one by Tony Richardson in 1968), and countless others have all done it before, if not



better. It's not that the ending ruins the film, but Weir is intent on giving us a message and the message is tired and not at all up to the rest of the film.

In part the film's end fails because Weir is so intent on telling us that war is hell that he never really presents any analysis of why it happens. While he paints all of his characters sympathetically, he has them embrace a nationalism that makes them eager to join the army and fight. He doesn't show a trace of irony or dismay in this character trait, and while its results are tragic, it diminishes the impact of the film.

For its flaws, *Gallipoli* is consistently interesting, and attractive to look at. (Wherever Weir's thought becomes fuzzy his visual sense remains clear and

concise.) The genre of war movies (and even to a large degree, anti-war movies) have tended to glorify their subject, and within that context reinforce traditional attitudes of masculinity. That was the basis of my revulsion to *Pork Chop Hill* and all those other war films. (I did, however, enjoy gladiator movies where the Christians were thrown to the lions — immensely. Times do change though; I still love to see the lions have their dinner but have lost all taste for muscle queens.) *Gallipoli* does not face squarely all of the social ramifications of its subject matter, but it does bring in a new humanity and understanding to the lives of its male characters and that is a beginning.

Unicorn

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dent (a status I have not entirely abandoned, though I am no longer matriculated anywhere), autumn was the starting bell of a whole new cycle of learning, an experience I could never tire of. Almost the greatest excitement of my youth came in an Ethics class when the teacher dropped this bomb: "What is good is not always what is

right." Think about that for a while. I did, and it has made a tremendous difference.

I met my sother at the beginning of the school year in autumn, 1962. No wonder I cherish the season. No wonder I pause to reflect when the days begin to shorten. I think of the Jewish holidays and of the people I have

loved whom I will not see again in this life, and it makes me hope against hope that there will be another life beyond this one. But in the meantime, while I am still here, I feel the need to reaffirm certain values and to make a new commitment to working toward the shared goals of gay liberation.

The first Gay and Lesbian March on Washington took place in the autumn of 1979, and nothing could have been more fitting. That extraordinary event marked the end of the season of our silence and invisibility on a national scale, and the beginning of our own Declaration of Independence. That march forged national bonds among gays that we must pledge ourselves now, in this new season of beginnings, to reinforce. As we remember with love those who are no longer among us, for their sakes as well as our own, we must promise to give more of ourselves to the continuation of the fight for gay freedom and equality that was begun in 1969 and has brought us to this present season of apples and pumpkins and wistfulness...



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Sexual Minorities

continued from page 11

HOPES FOR THE FUTURE

I hope these personal revelations have made the concept of a continuum of experience for each supposed minority a little clearer, and also helped readers to identify potential membership in the minorities themselves. I'd now like to address the changes I'd like to see in the whole movement's relationship to the minorities.

We must remember that the people who are actively and vocally opposed to sexual minorities are also still only a minority. We have yet to hear from most lesbians and gays on the subject. But the tyrannical self-righteousness of some people opposed to sexual minorities upsets me greatly. Some people seem to think that their issue is the only issue and if I am on the other side, they have a right to shout me down.

We must decide when we are trying to convert someone and when we are simply making a political statement. You usually don't have much success converting someone by shouting rhetoric at them, or by burning their books. (Saying "All cross-generational relationships are by definition coercive," or "All pornography, including gay porno, degrades women," or "S/M perpetuates the patriarchy," will not change many people's minds.) We must be specific and speak to their lives and their own experiences. It should be possible to keep our principles and talk without jargon in a friendly way with those who are likely to listen and change. We can try and convince our brothers and sisters that they have been self-oppressed or brainwashed, but ultimately only they can decide for themselves.

Who represents whom? I believe no one sane person can speak for or truly represent all members of a race, class, age group, sex or whatever. Only demagogues do that. Someone at the NOLAG conference said that all youth from her home city didn't want relationships with older women and men. Nancy Walker has claimed (GCN Jan 13, 1979) "gay women are not the least bit interested in having sexual relations with young children." Obviously in both cases, some do and some don't. In the future, I would hope people will speak from their own beliefs and generalize only with caution.

The issue of consent is clearly a hot one, not likely to be clarified

by shouting and arguing from different directions, as usually happens when vehement people on both sides of the issue get together. We should be able to discuss calmly where we want to draw the line, and who can consent to what. The feminist argument that boy/man love is analogous to rape has to be explored further. If men claim women actually want to be raped, the answer is simple — ask the women involved. No matter what the other party claims, women will respond "No, we do not consent to being raped, we are forced." If another party claims boys involved with older men do not really consent, we can ask the youths themselves. If the kids for the most part have not written about their sexual needs, say, in youth liberation materials, we should ask why. Is it because, like women, they have been socialized into not making public the subject of sex, or because the subject is just not uppermost in their minds? Are the sexually adventurous youths ostracized from the groups that do exist? As adults, we should encourage lesbian and gay youth to speak out and share their experiences and feelings with all of us on the topic of cross-generational relationships.

I think the hostility between men and women over even discussion of the SFR, let alone passage of it, has to do with the greater fear that women have of their sexuality and sexual urges. Most men at the conference at UCLA were for the discussion because they have been socialized into talking about sex. They associate sex with power and are used to getting what they want. Most women, however, were against the discussion because they have been socialized into not talking about sex. They associated it with powerlessness, and are used to being made to do what they do not want to do. We must recognize and break down the associations and differences that keep us polarized as we begin to talk about sexual issues. Is lesbian sexuality in general different from that of the gay male? Are minority practices the same for women and men?

Some men's responses to the attempt of women to dictate to them about sexual issues is to back off and say "Let's get our own shit together. Let's not fragment the movement and not ask for acceptance from women. We need each other's support first." This is a great idea, but men must also remember that both men's and women's minority practices are considered anti-feminist and politically incorrect, and in this

respect minority women and men are natural allies.

The vote on the SFR was also not simply a matter of being pro- or anti-feminist. The women who wrote and voted for the SFR considered themselves staunch feminists. And the men who were for it probably thought of themselves that way, too. Obviously there are different opinions as to what it means to be a feminist. Healthy discussions should begin to sort out different strands of feminism. Perhaps a majority form of feminism will emerge and be in competing interest with the movement for sexual liberation, we'll have to see. Gay men and lesbians in the sexual minorities will be in the forefront of the action for sure.

What members of the minorities need to do themselves is come out. Although, as I have stated earlier, there is really a continuum of experience from so-called minority practices to the majority ones, the quest for self-identity, political power and pride call for labelling and grouping. In order to refute stereotypes, members of the minorities must define themselves, using their own definitions and terms, just as lesbians and gays do in the larger society.

What I hope for in the personal attitudes of the majority is a greater acceptance of difference. We should also try to distinguish between matters of taste and morality, to look and see where our fears and negative judgements come from.

The majority must also look inside and accept those other scary parts of themselves represented by the various sexual minorities.

One concrete result of this introspection and acceptance on the part of the majority would be an end to the back-handed support from people who deny being part of the group in question. In the course of supporting man/boy love, Marc Clay Bond (GCN Vol. 8, # 50) found it necessary to state "I am not a pederast, quite the contrary." If there's nothing wrong with it, then there's no need to deny being part of it.

Majority members should also realize that when they claim that minorities are sick and rigid and perverted, they are reacting to the stereotype that members of minorities *only* and *always* do their particular thing. Majority members should look and see how rigid their own tastes and practices are. Just because your dress is jeans and flannel shirts or your position is missionary, doesn't mean that you are open or accepting, only that your practices are more acceptable.

Are sexual attractions and turns benign preferences or 'flavors' as Pat Califia puts it, that don't need to be defended or scrutinized? If sexual attraction and excitement are only a matter of taste, then surely no one has the right to say what anyone else's taste should be. The most anyone could do to a person who only likes chocolate and strawberry would be to point out that they are missing a lot by never trying coffee or vanilla. I myself think that we are socialized into our attractions and these do have specific meanings for us that we should all examine more closely.

Should we try and control and change our attractions as Bruce MacDonald (GCN Vol. 8, # 49)

does? I would like to be open to more types of attraction and not just erase old politically incorrect ones. In addition to the important rejection of traditional standards of attractiveness, we should broaden our tastes to include scary images like s/m and people of all ages for a start.

I have been discussing two groups, the great gay majority and the underdog sexual minorities as if they were totally different. But my thesis has been that we are *all* members of the sexual minorities. The idea that everyone should be open to all sexual options and that they are practically or potentially members of the minority sounds just like the early lesbian/gay liberation idea that after the sexual revolution we won't need the labels 'gay' or 'lesbian'; we'll all be bi- or ambi-sexual. Freud said we are all born polymorphous perverse: all parts of our bodies are capable of erotic stimulation and becoming erogenous zones. We should aim for us all becoming polypractice perverse: all practices should be potentially sexual for us all.

In the beginning of the post-Stonewall lesbian/gay liberation movement, we were all radical and crazy and feminist. With its analysis of sex roles, the movement seemed allied or even derived from feminism. As we've gotten bigger and more successful, we've also gotten more conservative. Recently there have been two competing mini-trends. One is a feminist respect for diversity developed in the seventies, as witnessed by such pride slogans as "All our voices, all our visions." The other, as evidenced by the NOW resolution, amounts to a call for conformity, with mainstream feminists telling lesbian/gay liberation what to be. The opposition to sexual minorities stems

from both well-meaning moral and political positions and a desire to be respectable in the eyes of the straight world. Both reasons should be taken seriously because both are real.

I want the so-called lesbian/gay rights movement to be one of lesbian and gay sexual liberation that would be broader, not narrower. It would be for the freedom of choice for everyone of all ages, sexes, and proclivities. I want an end to put downs in the name of politically correct feminism. I want to be able to expand my relationships and open my tastes in all directions. The way we will get true freedom to be who we are as lesbians and gays is not by hiding ourselves, but by flaunting ourselves.

The movement as a whole can go in two directions now. We can decide we want to be respectable, and say, "You, members of the sexual minorities, are not our sisters and our brothers. You are anathema, we will have nothing to do with you." And when the cops beat up the boylovers and the drag queens and the men at the baths and the women at the s/m bars, we can look the other way and act as straight as possible, hoping the cops won't see us.

Or we can decide we don't want to be respectable. We can say "Yes, members of all sexual minorities, you are our brothers and our sisters. You are a part of us, and we are a part of you. We are all cross-dressers and into s/m and we all want the freedom to be with who we want to be with." And when the cops beat up the boylovers and the drag queens and the men at the baths and the women at the s/m bars, we can put on the pink triangle as the King of Denmark put on the star of David during World War II, and say to the cops, "Come after us, too."

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ORGANIZATIONS

BOSTON LESBIAN/GAY CATHOLICS
Dignity/Boston sponsors a liturgy for Lesbian/Gay and concerned Catholics every Sunday at Arlington Street Church (Boston), right side entrance on Arlington St., at 5:30 pm. For info call Dignity/Boston M-F 7-10 pm, Sun 2-5 pm, 536-6518. DIGNITY/BOSTON 355 Boylston St, Boston, MA 02114. (c)

NGTF NEEDS YOU
Join with the largest, fastest growing gay civil rights group in the country! The National Gay Task Force works with a professional staff on media representation, national legislation, information clearinghouse, religious reforms, corporate non-discrimination statements, more! Help support our work — join now. \$20 membership (\$5 limited income) includes Newsletter. NGTF, 80 Fifth Ave. Rm. 1601, New York, NY 10011.

JOIN INTEGRITY
Gay Episcopalians and Friends. Chapters in major cities, worship program, social events. Free publication sample on request. Write J. Lawrence, 10 Mercer Ave., Dorchester, MA 02124. (617) 262-3057.

In New Jersey, the Gay Activist Alliance /Morris County meets every Monday at 8:30pm using facilities of Unitarian Fellowship, Normandy Heights Rd., Morristown, NJ. Info: (201)691-0388.

D.O.B.
Support organization for lesbians, 1151 Mass Ave, Camb. Old Camb Bap. Raps every Tues & Thurs, 8 pm. 35+ raps 2nd Weds & last Fri, 8 pm. Softball all Sundays, 3 pm, thru Oct, Magazine Field. Bi-monthly magazine FOCUS \$8.00. Monthly social & fund-raising event. Info & office hrs 661-3633. All women invited to participate. (c)

WORCESTER/CENTRAL MASS.
Gay Men/lesbians Dignity/Integrity for Catholics & Episcopalians. Call (617) 756-1038 till 5 pm or leave message. Worship/fellowship/support. (12)

NH LAMBDA
Box 1043, Concord, NH 03301. Concord: 224-3875, 746-3339; Dover/Portsmouth: 431-1541. CRISIS LINE: 483-2592, Sun, Mon, Wed 6-9 pm. A statewide organization, meeting the third Saturday of every month. Support, education, and political action, since 1976. (45)

WOMEN PAINTERS (ARTISTS)
Group now forming. For info call Jill at 426-4469, days.

DO YOU SECRETLY LUST
After wimmin in black habits? Do you picture your soul liberally sprinkled with black specks reminding you of your venial sins? Do you feel guilty whenever you're enjoying yrsl? Confess! Join ex-Catholic dykes group. Call Jill 426-4469.

PUBLICATIONS

Lesbian Feminist S & M support group has published 45 page booklet including articles on theory and politics personal experience reading list \$3.50 plain wrapper Samo's #5 PO Box 2364 Berkeley, CA 94702. Free hanky color code card for lesbians included. (20?)

Mail order lesbian/feminist annotated booklist. Send three first class stamps. Womensplace Bookstore (GCN), 2401 N 32nd St., Phoenix, AZ 85008. (21 ex)

Monthly calendar of women's events in Maine, New Hampshire and Vermont. \$1 for sample issue. \$7.50 per year. Write: Full Circle, P.O. Box 235, Contook, NH 03229. (15)

GRAB IT!
Read *In These Times*, the independent national socialist newspaper. Each week brings fresh and responsible socialist analyses of critical issues & unique features. Congressperson John Conyers says we're "invaluable." SF Supervisor Harry Britt supports us. Why don't you read us? 6 mo sub/10.95. In *These Times*, 1509 N. Milwaukee, Dept A, Chicago, IL 60622. (29) (30x)

MAENAD MAGAZINE
MAENAD, a women's literary journal, is a quarterly feminist magazine. We publish controversial subjects and fine artwork. FALL '81, available Sept. 30: *Violence/Violation*. WINTER '81, available Dec. 30: *The Lesbian/Heterosexual Split*. SUBS: \$16/yr, \$4.50/issue (inc postage). MAENAD, PO Box 738, Gloucester, MA 01930. Back issues available. (10-18even)

HOW GAY IS YOUR LIBRARY?
Pamphlet of tips for non-librarians on how to get gay materials into libraries, available from the Gay Task Force of the American Library Association. "Censored, Ignored, Overlooked, Too Expensive? How to Get Gay Materials into Libraries" explains library selection policies in a general way, and tells how you can get a library to buy more gay books & periodicals. Also tells what to do if library refuses your request; why gay bks are sometimes kept where you have to ask for them; & how to donate materials to the library. \$1 to Barbara Gittings — GTF, P.O. Box 2383, Phila., PA 19103. Bkstore & bulk order discount available. More info: Barbara Gittings (215)382-3222. (c)

Free lesbian catalog of books, send two 15¢ stamps, Womankind Books, Dept GCN, 1899 New York Ave., Huntington Station, NY 11746, (516) 427-1289. (12)

THE BOSTON GAY REVIEW
A quarterly of criticism devoted to the Arts and our developing lesbian and gay male lifestyles in general, with a particular interest in small press publication, welcomes review copies, authors' queries, and subscriptions: \$5.00 for 6 issues, Box 277, Astor Station, Boston, MA 02123. (c)

FOCUS
A Journal for Lesbians. America's oldest literary mag for lesbians. 11 yrs continuous publication. Fiction, poetry, reviews, essays, graphics. Quality our only criterion. Submissions as well as subscriptions always welcome. Or come see us, first Weds of the mth. 7pm at OCBC, 1151 Mass. Ave., Camb, MA 02138, or DOB office. \$8/yr for 6 issues. \$1.35 + 40¢ postage for sample copy. \$10/yr for libraries. Plain envelope. For further info (617) 259-0063.



Support gay prisoners.
Read and answer our
prisoner penpal ads

TO ALL THOSE WHO, IN AND OUT OF PRISON, FIGHT AGAINST THEIR BONDAGE. (Alexander Berkman, *Memoirs of a Prison Anarchist*)



Greetings, I am a very warm and sensual Aquarian, 21 years old, obsessed by enjoying the finer things that life has to offer. I am willing to exchange experiences with someone of the same caliber. LISA POINDEXTER, #5939, Box 180, Muncy, PA 17756.

GF 19 years old, brown/hazel, seeking lasting intellectual/emotional relationship with feminist counterpart. Will acknowledge all replies. Alexanria RUTHERFORD, Unit 7 #40901, Parchman MS 38738.

Hi! My name is Kandy. I'm presently in prison at SCIM I sure could use someone to write to. Kandis I. Hall, Box 180 #5847, Muncy PA 17756.

I would really like a penpal. Someone I can get to know. I am in the women's prison in Raleigh NC. Please write to Margaret Fields, 1034 Bragg St. Raleigh NC 27610.

Anyone wanting to use GCN as a place to receive (and pick up) mail from prisoners may do so by having prisoners write you at: (Your name), c/o GCN, Box LGPP, 22 Bromfield St., Boston, MA 02108. This mail may be picked up anytime between 10am and 6pm Monday thru Friday.

GCN LESBIAN AND GAY PRISONER PROJECT

WE SEND FREE SUBS, BOOKS (WHEN AVAILABLE) AND RUN PENPAL ADS (THERE'S SOMETIMES A LONG WAITING LIST BECAUSE SPACE IS LIMITED), AND LITTLE BY LITTLE WE'LL BE LOOKING FOR OTHER WAYS TO SUPPORT LESBIANS AND GAY MEN BEHIND BARS (WITH LETTERS OF PROTEST FOR MISTREATMENT OR DENIAL OF RIGHT TO RECEIVE GCN AND WITH ARTICLES ON THE POLITICS OF "CRIME" AND PUNISHMENT). WE REALLY NEED HELP DOING THESE THINGS. IF YOU CAN HELP WITH YOUR TIME OR A CONTRIBUTION, SEND TO LESBIAN AND GAY PRISONER PROJECT OR CALL MIKE AT GCN. THANKS!

"Prisons are designed to slowly grate away at a person's sense of identity, control, and self-respect. They accomplish this through the elaborate carrot and stick game plan that is established in the institution. First they make people utterly dependent on the prison, then they make them hate themselves and then teach them to hate each other." Jill Raymond, jailed for her refusal to testify before a federal grand jury in the Susan Saxe case.



READ & SUBSCRIBE TO NO MORE CAGES, A BI-MONTHLY WOMEN'S PRISON NEWSLETTER



The Nov./Dec. Issue Includes Articles On:
Dessie Woods is Out of Prison!
News from the Sisters of Innerconnections
The Fight Against More Prisons
Letters from Women Inside and much more

Available at women's and progressive bookstores or from Women Free Women in Prison, PO Box 90, Bklyn, NY 11215.
\$1 each copy, \$6 per yr.
more if you can, less if you can't
**FREE TO PRISONERS
AND PSYCHIATRIC INMATES**

Prisoners



I'm in search of a Gay Comrade (Marxist-Leninist) who has some understanding of the Gay question and knows how to approach it from a scientific, socialist perspective. My objective is that all class-conscious slaves educate to liberate! Albert "Chul" CLARK #79909, C.C.R. D-Tier, LSP, Angola, LA 70712.

Student, hardworking and studious, looking for that "special someone" to write to. Perhaps you are he; write to me. Gary SPELTS, 296628, Rte. 4, Box 1200, Ramsey II, Rosharon, TX 77583.

Looking for someone to write to and develop a relationship with. Need a place to go when I get out around the first of the year, so please write back soon. Francis E. SULLIVAN #063128, P.O. Box 1100-1331, Avon Park, FL 33825.

No one to write to and five more years to go. Love to read and will write back promptly. Out for two years and love it, and GCN. Bobby OAKES #105913, Box 548, JHCC, Lexington, OK 73501.

Green eyes sandy blond hair curly into writing, music and sex. And taking and exchanging pictures. Hoping to meet a sincere and loving individual. Larl Ashall SINCLAIRE, Box B-41868, Florence, AZ 85232.

Hi! I'm incarcerated and need someone to write to. I'm a Leo and into a lot of things so you'll just have to ask. Thanks. Jack BONNER, Box 14, Unit 2, 17248, Bolse ID 83707.

I'm interested in most water sports, motorcycles, playing the guitar, and in hearing from people who are truthful and honest. I don't care if you're black, white, yellow or red, fat or skinny, short or tall. All letters will be answered. Thank you. Joseph BERNIER, Box B-37998, Florence, AZ 85232.

I don't consider myself a criminal. I am finishing up a 3 year sentence for stealing 12 beers (ALAS!). I grew up in Michigan and work in machine shops and study chemistry and electricity. Thank you. I hope to hear from someone. Chris KELL, 069853, Box 518, Zephyrhills, FL 33599.

Former Californian, who doesn't care for Colorado much, would like to start relationship with an East-coaster. I really like Conn., Mass., and Boston and would like to see these places when I get out in two years. I am into heavy weight lifting, beaches and horseback riding. Please correspond with me. Dennis JONES, 76944, P.O. Box 600, Canon City, CO 81212.

I've been going thru a lot of hassles lately in here. It would be good to have someone to talk to about better things to help take my mind off it all. Thanks! Michael TRAVIS, #90540, Box 97, McAlester, OK 74501.

I'm a devoted reader of your paper and truly enjoy the articles. I would like to have my name printed in your penpal section. Thanks for the help. Jim KITCHENS, #94789, Box 548, Lexington, OK 73051.

I like tennis, the outdoors and serious people. I would very much like to be able to write to other gay people in and out of prison. John F. HOWLAND, #54701-146, Box 1000, Anthony, NM 88021.

Italian born, love sports, reading, learning, seeking to be a friend also. Please write to Joseph P. SARLI, #129-669, P.O. Box 45699, Lucasville, OH 45699.

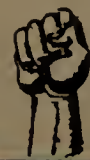
Before being sent to prison I was within 18 months of a Master's. Now each day is a struggle just to maintain myself. Surely someone out there in the free world has a few minutes to share. Walter F. YOUNG, #155-108, P.O. Box 45699, Lucasville, OH 45699.

I enjoy reading, writing, travel, sports, camping, and most of all, music. And I collect stamps. Lowell HOWARD, 150-167, P.O. Box 69, London, OH 43140.

If you can identify with a real loneliness and are looking for a special personal relationship, we have much in common. Lonely but lovable. Al ROBINSON, 137799, P.O. Box 45699, Lucasville, OH 45699.

GM seeks male who would enjoy a lasting and loving relationship. I'm 23, goodlooking and in good shape. My hobbies are boxing, music "love hard rock." Will answer all letters. Bobby Lee Gordon #130512, MIPC, Box 449, Marquette, MI 49855.

In prison for loving a 17 year old. 23 year old male, lonely, in need of letters with a lot of feelings. Looking for an older man to love and cherish. JAMES HEIDENREICH, 17096, Box 14, Bolse, Idaho 83707.



Calendar

weekly events

Boston, MA — Front Runners Boston, gay and lesbian running group. Info: 825-0181.

Boston, MA — Chiltern Mt. Club. Regularly scheduled sports events and general info #s for outdoors events: general #s: John 275-1336 and 864-0823; volleyball Dee 266-2147; swimming 227-5363; basketball 236-1914.



sunday

Boston, MA — Oasls, a coffeehouse with entertainment. Open hoot on first Sun. of the month. Bring talents and instruments. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8pm. \$2.

Boston, MA — Gay and Lesbian Physicians of New England. Second Sundays. 2pm. Info: (617) 482-6874 or 247-5485.

Boston, MA — Musically Speaking. Women's programming music, ideas and announcements. Call Melanie at 494-8810 with events and comments. (WMBR, 88.1FM) 1-4pm.

Boston, MA — Boston's Other Voice. Weekly discussions of problems facing the lesbian/gay community. News, interviews, calendar, music. 10:30pm. WROR, 98.5FM

Orleans, MA — Shoreline, a gay social group alternative to the bar on Cape Cod. Second Sundays. Info: Box 1814, Orleans, MA 02653.

Acton, MA — Central Middlesex Social Club meets at 7:30pm. Info: Call Joe at 263-9607. All are invited.

Concord, NH — NH Coalition of Lesbians and Gay Men. First Sunday of the month. 1-5pm. Statewide political action group. Info: (603) 485-3144.

Northern VT/NH — League of Gays (LOGS), a gay men's support group, meets on the first and third Sundays for business meeting, socializing and a meal. Info: (802)633-4047 or 826-3818, or write: Box 703, St. Johnsbury, VT 05819.

monday

Boston, MA — Lesbian and Gay Pride Committee meets on the second and fourth Mondays of the month at 7:30pm. 128A Tremont St. (near Park St. T stop). 4th floor. New members very welcome! Info: 731-8737 or 282-4777.

Hyannis, MA — Lesbian Support Group meets first Monday of every month. 7:30pm. New members welcome. Orientation, social meetings. Warren Women's Center, 298 Main St. Info: 771-8739.

Watertown, MA — Parents and Friends of Gays meet on the first Monday of the month at 7:15pm sharp. During July and August these meetings will be held at 249 Watertown St. (Rt. 18). Info: 542-5188. Mailing address: PFOG, 40 Cogswell Ave., Cambridge, MA 02140.

Portsmouth, NH — Seacoast Gay Men. 7pm. Info: P.O. Box 1394, Portsmouth 03801.

Nashua, NH — Meeting of Nashua Area Gays 8pm. Info: Paul 888-1305, or write: Nashua Area Gays, P.O. Box 3472, Nashua 03061.

Providence, RI — Lesbian/Gay Raps (MCC). 5 Junction St. 7:30pm. Info: 272-9247 or 751-3322.

tuesday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) is having a new person's orientation meeting every week. This is a chance for newcomers to meet and talk in a small group. 7pm. 128A Tremont St. 4th floor (across from Park St. T stop). Info: 338-9472

Boston, MA — Boston Tea Party 2 1/2 meets at Dignity, 355 Boylston St. 7pm. To organize the response of the community to the loss of our liaison to the mayor's office. All interested parties welcome.

Bridgewater, MA — South Shore Lesbian and Gay Alliance meets every Tuesday. Info: 583-8447.

Brettleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the second Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harv. Sq.) 8pm. Tuesdays and Thursdays. Info: 681-3633.

Uxbridge, MA — Support and Discussion Group for Lesbians. Eves, 7:30pm. Info: 278-5475.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ctr., 350 Farmington Ave. 7pm (First Tues.) Info: 249-7691.

Cambridge, MA — Safehouse Network open meeting for women interested in joining the organizing committee. City Hall Walnut Room, 795 Mass Ave. 7:30pm. Info: 876-7015.

Cambridge, MA — Women's Center Informal discussions. This week: Anger. 46 Pleasant St. 8pm. All women welcome. Info: 354-8807.

22 thurs

BOSTON, MA — GAY COMMUNITY NEWS PROOFREADING AND LAYOUT. COME HELP ENJOY! SEE THURSDAYS ABOVE FOR DETAILS.

Boston, MA — Benefit at Pipeline, 11 Lansdowne, for David Scondra, City Council candidate. Info: 266-8992.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Sheril Sherwood, original wimmins music and healing. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8. \$3. Everybody welcome.

23 fri

BOSTON, MA — GCN VOLUNTEER NIGHT. HELP SEND OUT THE PAPER. FUN/REFRESHMENTS/SATISFACTION!!! See Friday above for details.

Boston, MA — Cauldron Experimental Theater presents QUEER FRIGTHS!!! Music by Booboo Le Tush (theatrical rock) and a fashion show by the Jene and Judy Jeter Guerilla Theater. Tonight and tomorrow night at 8pm. 22 Randolph (off Harrison, Dover T stop). \$3-4 donation (more if/less if). Fresh fruit and punch.

Cambridge, MA — Common Ground (WMBR, FM88.1) 8pm. Personal interviews with lesbian transsexuals.

Cambridge, MA — Friends Meeting at Cambridge. Draft counseling. Every Tuesday at 3:30 and 7:30pm. 5 Longfellow Park (near Harvard Sq.) Info: 876-6883.

wednesday

Boston, MA — Gay Youth Rap. Boston Alliance of Gay and Lesbian Youth (BAGLY). For all between the ages of 14 and 22. 7-9pm. 128A Tremont St. (near Park St. stop), 4th floor. Info: BAGLY 338-9472 or the Hotline: 426-9371.

Boston, MA — Walk-In VD screening and treatment for and by gay men. 6:30-8pm. Fenway Community Health Center, 18 Haviland St. (near Auditorium stop). 267-7573.

Boston, MA — Massachusetts Gay Political Caucus meets at 7:30pm every 2nd and 4th Wednesday of the month. Info: 471-8404.

Boston, MA — Lesbian and Gay Media Advocates (LAGMA) meeting. 7:30-9:30pm. New members welcome. Help make the media more responsive to our needs. Info: 542-5679.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. 8pm. Second Wed. and last Fri. of each month.

Lynn, MA — North Shore Gay AA weekly meeting. Lynn Community Health Center, 861 Lafayette Park, 7pm. Info: 599-5928

Providence, RI — Transvestite/transsexual meetings. 8pm. Info: 272-9247.

Hampden County, MA — Social/Support Group for Lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4959.

thursday

BOSTON, MA — GAY COMMUNITY NEWS NEEDS HELP PROOFREADING AND LAYING OUT THE PAPER. NO EXPERIENCE NECESSARY. PROOFREADING BEGINS 5:15H AND LAYOUT ABOUT 7:30. REFRESHMENTS AND GOOD TIMES! 22 BROMFIELD ST. (NEAR PARK ST.) INFO: 428-4469.

Boston, MA — North American Boy Love Association (NAMBLA) will meet every 2nd Thursday of the month at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop) 8pm. Info: 542-0144.

Boston, MA — The Lesbian and Gay Focus of PAM (People's Antiwar Mobilization) meets every Thursday from 7-9pm at the PAM office in the Freedom Center, 355 Boylston St. Help to organize our resistance to Reaganism in Boston and nationwide at the All-peoples' Congress in Detroit and the National Days of Resistance in November. Info: 424-1176.

Boston, MA — "Women of the New Right" a radio documentary. This week: "Born again christian women." (WGBH, FM 90). 6:30pm.

Boston, MA — Steve Abbott and Joseph Cady, poets, will read at Glad Day Book Shop, 22 Bromfield St. (near Park St. T stop). 8pm. \$2.

Boston, MA — "Straight talk about lesbians" will be shown at a Film Festival Featuring Films by Women. Northeastern U. Ell Center Rm 346, 360 Huntington Ave. 7:30pm. \$1.50.

Northampton, MA — June Millington, singer/songwriter, will perform at Davis Ballroom, Smith College. 7:30 and 10pm. Info: (413) 584-2837.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Liz Rodgers and Veda Wright reading poetry. 355 Boylston St. (chapel entrance). Doors open at 7:30 and close at 8. \$3. Everybody welcome.

24 sat

Boston, MA — Cauldron Experimental Theater. QUEER FRIGTHS!!! See 23 thurs above.

Cambridge, MA — First D.O.B. Benefit Potluck of the season. 156 Warren Ave. 7:30pm. 13 donation. Bring food to share. Directions and Info: 661-3633 (Tues or Thurs eves).

North Shore of Boston, MA — North Shore Lesbian Friends Halloween Costume Party. BYOB, munchies, games, food, prize for best costume. All women welcome. Info: 356-2554.

Cambridge, MA — Exodus Center forum: Issues of Gay Life. Washburn Hall, Episcopal Divinity Sch., 99 Brattle St. Discussions of lesbian/gay parenthood, drugs/alcohol, gay youth, intimacy and other topics. Info: 266-0812.

Boston, MA — Boston Area Lesbian and Gay History Project. 7:30pm. Info: 426-7351.

Cambridge, MA — Lesbians with children. Support group. 8-10pm. Cambridge Women's Center, 46 Pleasant St. 354-8807.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Social/supper every other Thursday. Info: 583-8447.

Northampton, MA — Pioneer Valley Gay People's Alliance is now forming. Meetings on first and third Thursdays at the Unitarian Society, 220 Main St. 7:30pm. Info: (413) 586-5979.

Worcester, MA — "Straight Talk About Gays", a free form radio show with news, announcements, music, poetry, in-depth interviews and raps. 8:15pm. WCUW, 91.3FM.

Cambridge, MA — Lesbian Liberation. A leaderless support group meeting every Thursday from 8-10pm. Newcomers welcome. Women's Center, 46 Pleasant St. 354-8807.

Boston, MA — NU Lambda, Northeastern's social/support group for lesbians and gay men and their friends. meets every Thursday at 268 Ell Center. 7m.

friday

BOSTON, MA — WE NEED HELP SENDING OUT GCN EVERY FRIDAY EVENING. COME BY FOR A FEW HOURS ANYTIME AFTER 6 AND SHARE ENERGY. REFRESHMENTS AND GOOD TIMES!!! WOMEN AND MEN WELCOME. 22 BROMFIELD ST. (NEAR PARK ST.)

Hartford, CT — Your Turf, a weekly drop-in center for gay and lesbian teenagers. 7-9pm at the Hill Center (upstairs), 350 Farmington Ave. Sponsored by the Coalition of Sexual Minorities.

Pittsfield, MA — Lesbians United meetings. Info: Women's Services Center, 499-2425.

Concord, NH — Central NH Men's Support Group. Meets every Friday eve at 67 Thorndike St. Info: Joe 224-8931.

saturday

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center and occasional trips/activities for lesbians and gay youth 14-22. 1pm on. 128A Tremont St. (across from Park St. sta.) 4th floor. Info: BAGLY 338-9472 (esp Wed & Thurs eves) or 426-9371 (eves).

Cambridge, MA — Harvard-Radcliffe Gay Students Ass. Dance at Adams House, Plympton St. (dining hall). 9pm-1am. Men and women welcome. \$3.

Boston, MA — Gay Professional Men's Group meeting. Hill House, 74 Joy St. (Beacon Hill). Special program on "sexuality and intimacy." Last initials A-K bring beer or cider; M-Z bring food. \$2. 8pm.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Deb Huston, sensual jazz, blues and folk. 355 Boylston St. (chapel entrance). Doors open at 7:30pm and close at 8. Everybody welcome. \$3.

25 sun

Cambridge, MA — Ron Schrelber, Kathi Aguers and Catherine Joseph will be reading poetry at Reading Works, Porter Sq. Shopping Center. 4pm. FREE! Info: 491-1980.

Boston, MA — The NASW Task Force on Gay and Lesbian Issues invites you to a supper meeting. New members welcome. Info: Gary 566-6505 or Jean 928-8341.

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Kay Gardner, one show at 8pm sharp. 355 Boylston St. (chapel entrance) \$6. Everybody welcome.

26 mon

Somerville, MA — Women's Center Coffee house. 7:30-10:30pm. Ellen Stone, poetry. 38 Union Sq. \$2. Refreshments. Info: 828-8311.

coming events

oct 17-20

Cambridge, MA — Cambridge Gay/Lesbian Political Caucus invites Cambridge voters to meet their candidates for City Council and School Committee: 17 sat, Sullivan/Wolf/Cooper/Blackmen, 7-9:30pm, 16 Chatham 547-2197; 18 sun, Duehay, 8pm, 354-1755; 19 mon, St. George, 5:30-7:30pm, 48 Eustis, 878-3019; 20 tues, Priesaer, 8pm, 354-1755.

20 tues

Boston, MA — Improvisational theater interest meeting at the Cauldron Experimental Theater, 22 Randolph. Meet at 6:30pm at Premier Diner (corner Washington and Berkeley) to walk to Cauldron at 7pm. Info: Bruce (GCN) 426-4469.

Boston, MA — GCN membership meeting at GCN offices, 22 Bromfield St. 6:30pm.

Boston, MA — Roller skate to benefit City Council candidate David Scondra at Spinnoff. 8-12. Info: 266-8982.

21 wed

Boston, MA — Oasis, a coffeehouse with entertainment. Tonight: Susan Roberts, stand up comic. 355 Boylston St. Doors open at 7:30pm and close at 8. Wed. eves are women only. \$3.

Boston, MA — Fundraising event for Aid to Incarcerated (AIM) am Church of the Covenant, 87 Newbury St. 7:30pm. Music by Solid Ground, and premier showing of video "Help me fight" (mothers at Framingham prison speak out). \$3 donation. Sponsored by Essentially Women's Coffeehouse.

The deadline for Calendar items is Tuesday at noon for the following issue.